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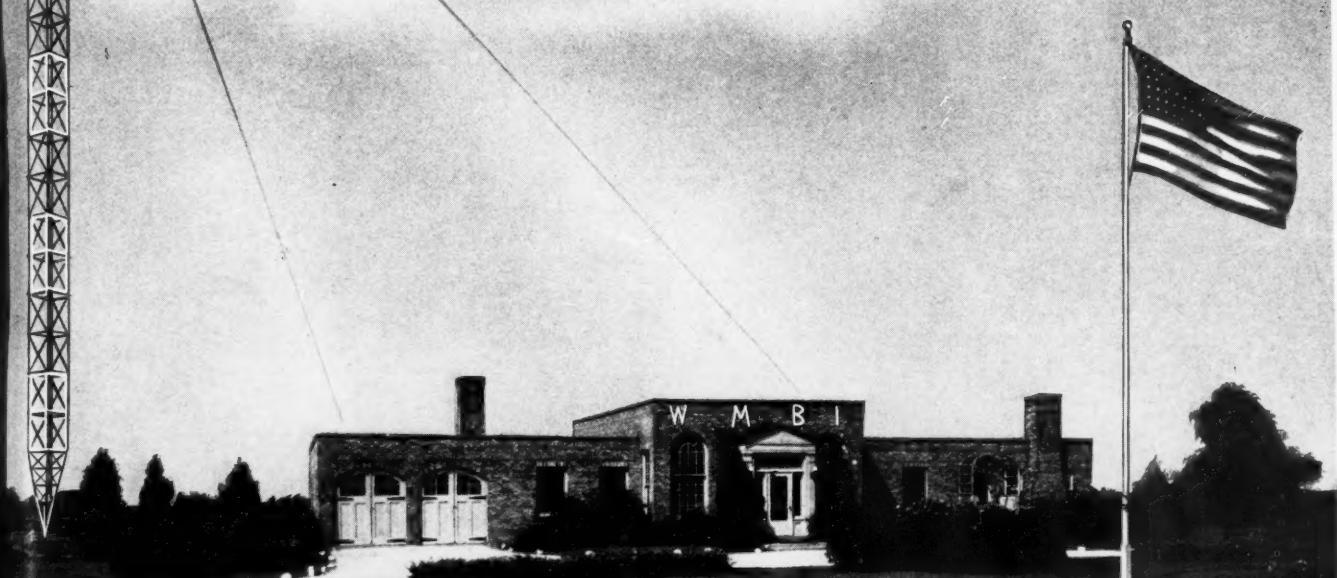
MOODY

MONTHLY

October - - 1937

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Soul Winning Number



The Radio and Soul Winning
See Page 55

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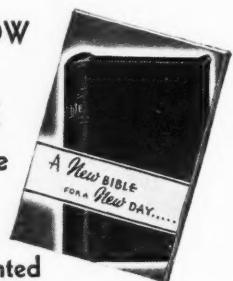
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Moody Bible Institute Monthly

Continuing THE CHRISTIAN WORKERS MAGAZINE
and THE INSTITUTE TIE

Published by The Moody Bible Institute of Chicago on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comment on current events and conditions, inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

ERNEST D. CHRISTIE
Publication Manager

WILL H. HOUGHTON
Editor

CLARENCE H. BENSON
Associate Editor

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HAVE YOU TRIED DYNAMITE?

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Rome burned them alive, drowned them by the boatload, branded their bodies with red hot iron crosses, ravished them, tortured them with agonies too horrible to recite.

One solution to the Jewish problem has never yet been really tried—Dynamite! And, believe it or not, it's the only cure! God says so; hear the divine statement:

The Gospel is the power (literally, dynamite) of God unto Salvation to every one that believeth, *to the Jew first*. Romans 1:16.

There it is, Dynamite! If that won't work, nothing will. We know it did work in days gone by; for it blasted Saul out of the death-dealing trenches of a thousand demons, and catapulted him bodily into the camp of a frightened and astonished little battalion of discouraged saints. And Saul the persecutor became Paul the missionary!

The same dynamite works today. The story of the conquests of the Gospel through your American Board of Missions to the Jews makes a page of modern day miracles that only adds splendor to the glorious record of Christian achievement.

Dear child of God, have you tried God's dynamite on the Jew? Israel's need of the Gospel has never been greater than now. The Jewish nation faces a world crisis comparable to the days of Esther. Perhaps the Lord has brought you "to the kingdom for such a time as this."

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Dear Friends:

Yes, I want to help you use the dynamite of the Gospel to bring salvation to Israel in her present dark hour. I gladly enclose \$..... as a bit of fellowship in your ministry.

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Moody Bible Institute Monthly

OCTOBER, 1937

EDITORIAL NOTES

MARTIN LUTHER

By Rev. Harold O. Gronseth, Walworth, Wis.

In darkness deep his soul was held
By chains of fear and dread;
He climbed the stairs upon his knees
His doubts and sins to shed.

He sought for light, he longed for love,
His restless soul sought peace.
With feverish heart and anxious mind
He begged for sin's surcease.

Then to his troubled heart there came
A voice from heaven—divine:
"The just by faith alone shall live,
This is God's good design."

"God's Word alone reveals His will;
God's Book alone gives light;
God's Christ alone removes each stain
And makes the sinner right."

With heart astir and will on fire
This message he must send,
To break the bands of fearful night,
And superstitions rend.

In castle and in dungeon dark
By friend and foe betrayed;
He worked with hand and heart ablaze,
And suffered while he prayed.

Thanks be to God for this great soul,
For remade light that came.
God bless the name of one who dared
His gospel to reclaim.

† † †

The old-time evangelist preached to great crowds, and out of the crowds saw many respond in acceptance of Christ as Saviour.

Potentially the audience of

The Radio and Soul-Winning the radio evangelist is much greater than any visible audience of other days. Formerly the great audiences might be from five to twenty-five thousand. Nowadays the radio in a city like Chicago would have a potential audience of many hundreds of thousands.

One must admit, however, that the message to an assembled audience is much more likely to find a responsive hearing than the radio message. The people have exerted their wills in the matter of planning to be present and in journeying the necessary distance. Their actions and attitudes put them in the place of receptive listeners.

On the other hand, radio listeners are apt to be casual. It is so easy for the indifferent worldling to turn the dial to another program, or to get up and walk away. If the old-time evangelist needed power for his work, how much more must the radio mes-

senger of God's grace lean on the supernatural!

Christians should take seriously the opportunity for presenting the gospel by way of the air. First, they should encourage every gospel program. If they hear a gospel testimony of this kind they should write the station their appreciation. They should urge their friends to listen-in and write in. Second, they should put on their prayer lists for daily prayer, every such program and preacher. Third, they should support with their gifts such programs. Caution is needed here, for undoubtedly there has been some religious racketeering in this realm. Be sure to investigate the standing and integrity of the organization or individual before you give.

The Christian broadcasters have obligations. They must be men and women of prayer. Perhaps they have more temptations than others to a mechanical service, for they do not have the inspiration of visible audiences. They must avoid cheapness. A radio program is worth all the study and labor and skill which can be put into it.

Our cover this month carries a picture of the station and the new vertical radiator of "W-M-B-I." If you have had difficulty getting this station, try now. The new equipment may bring it to you—1080 on your dial. Ask the Radio Department for a schedule of hours and program.

† † †

There are 27,000,000 nominally Protestant children and young people in America who are not enrolled in any church assembly or

Sunday School. Add

Twenty-seven Million! to this the Roman Catholic and Jewish

children and youth,

and you have a total of 36,000,000 who are out from under the influence of Church, synagogue, and Sunday School.

At the same time, it is estimated that 700,000 young people are living criminal lives. Mrs. O'Grady, a deputy police commissioner in New York, recently said, "Seventeen years ago when I first came to this work, it was the exceptional thing to see a girl of twelve to sixteen immoral, ruined. Now it is the rule. Do you know the reason? It is the moving pictures. Children are thinking lust all the time, and they get it from the moving pictures."

The above two paragraphs have special significance in the light of the fact that Judge Fawcett, of Brooklyn, N.Y., has said, "More than 4,000 out of the 8,000 prisoners sentenced by me in thirty years on the bench were under twenty-one years of age, but only three of these were members of Sunday Schools at the time they committed their crimes."

The answer is obvious. Get the boys and

girls of our nation into Sunday School. They have little or nothing in their homes to help them. Let's have a recruiting division in every Sunday School and let's go out persistently and prayerfully to get them in. Then we must put them in the hands of godly Bible teachers who shall be able to lead them to Christ and prepare them for this life as well as the life to come.

† † †

Those of us who are trying to be winners of souls should take great comfort from the fact that the Lord has promised us His

He and They own power for the task. The closing verses of Mark's Gospel present an interesting picture, or rather two pictures. In verse 19, there is an enthroned Christ; in verse 20, are His busy servants. "He" is the key to verse 19, and "they" the center of verse 20.

In this double picture, the Lord is in the place of power and the Christian is in the place of service. Let Him have the throne and you take the field.

How much we need the power of a triumphant Christ for our work and witness! How empty is powerless preaching! How fruitless our powerless attempts to do His work! But how unnecessary when we too may realize "the Lord working with them"! His enthronement does not mean His absence. It rather means power released—all the throne power of Christ brought to bear upon other lives through our yielded lives. May it be so for His Name's sake!

When Robert Morrison was sailing for China alone, the captain of the ship upon hearing his purpose in going to that land, asked, "Do you expect to convert China?" "No," was Morrison's reply, "but I expect God to do it."

† † †

If the world could have looked upon the farewell scene between our Lord and the disciples, it would have sneered as it heard

Christ and the Impossible Christ say, "Go ye . . . teach all nations." What a command! "All nations"? And they had never been a hundred miles from home in their lives. Go make disciples? How could they convince the world that this rejected Person who lived and died in an isolated corner of the world was the world's Saviour?

Christ always requires the impossible, but He places His resources at the disposal of those who will attempt it. He gave the command, "Go," but He also gave a promise, "Lo, I am with you."

Matthew records for us how when the disciples called Jesus' attention to the hunger of the multitude, He said, "Give ye them to eat." What a strange command! He knew

they did not have the necessary food for five thousand. When the disciples responded, "We have here but five loaves, and two fishes," He replied, "Bring them hither to me." Then followed the miracle of supply—such abundant supply that they gathered up more fragments than the original food would have made if none of it had been eaten.

If Christ commands, you can safely obey. He will see you through even if it takes a miracle to do it. The more impossible it seems, the greater the opportunity of proving His grace and knowing His power. His command is in the "Go," but His resources are in the "Lo."



The papers throughout the nation have carried the story that the state of Georgia has authorized the purchase and distribution of 800,000 Bibles to the school children of the Good News from Georgia state. A great act by a truly great state!

Governor E. D. Rivers, in stressing the need for Bibles in the schools, said:

"The growth of communism is a menace we of Georgia must watch, and the best weapon with which to combat it is the Bible. Communism teaches godlessness. Our form of government contemplates the worship of God as a religion and as an act of citizenship."

We congratulate Georgia upon its governor, and we congratulate America upon having such a state in the Union. May its example be followed by others!

It is popular for some educators to speak slightly of the South as the "Bible belt." Most of these educators would not have an institution in which to belch their unbelief if it had not been for the Bible believers who founded and endowed the institutions. Civilization's contributors to sanity and righteousness have been believers in the Bible. The criminals in prison and out are unbelievers. The atheistic communists in the universities who would blow civilization's foundation out from under it, are opposed to the Bible. Well, the Bible is opposed to them. The Bible is forever at war with atheism and materialistic collectivism and with all the godlessness and immorality which go with these.

The fight is on, so let us go forth with the Word of God as the sword of the Spirit.



How many of us heard what God would say to us out of the tragic disappearance of Amelia Earhart and her companion? We saw a nation spending hundreds of dollars and straining every nerve to save two human

lives. We looked and listened with breathless interest for some word concerning their safety. How tragic the loss of a single life!

But far more serious is the loss of a soul. Around us and beside us are friends now lost and in danger of eternal doom. What are we doing about it? Can we be calm when we know the storm of destruction is about to sweep down upon them?

We read in a London paper of a man who spends his day sitting in a boat in the Thames. When a bridge is being repaired or painted it is his job to take his position in

a boat under the bridge so that if a workman falls into the water he can row to his rescue. He has been at this job for ten years and not once has he been needed. But he is still at it day by day.

All of us believe in the value of a life. Who of us really believes in the value of a soul? The salvation of a life is a temporary thing. Rescued today, he may die next week. But the human spirit never dies. In the company of the redeemed standing before God or forever banished from His presence, the soul must live on. How demanding then it is that we who ourselves have been saved and are being saved, should give ourselves to the mission of rescue.



Earnest A. Hooton, professor of anthropology at Harvard, is still pessimistic over the future of the human race. In an article in *The American Scholar*, he reviews the evolution of the genus homo "from lemurs to Phi Beta Kappas," and finds much in mankind's past and present to justify grave forebodings.

"No conservative student of human evolution," says Mr. Hooton, "would be willing to assert that the anatomical data indicate any appreciable increase in brain size or any elevation of man's zoological status for the past 30,000 years. We have accumulated knowledge and gadgets, yet it is doubtful that the quality of our minds has improved. On the other hand, there is a certain amount of depressing evidence indicative of physical deterioration in modern man."

One of the most sinister of these indications is the deplorable status of the teeth of modern mankind. "Civilized man," says Mr. Hooton, "holds the undesirably unique position of being the only animal whose teeth decay so early in life that his open mouth reveals a charnel house."

This condition is alarming enough to the individual of the species, who faces the prospect of spending an increasingly large portion of his middle years in the dentist's chair; but it also carries a distressing connotation for those capable of worrying over long-range eventualities.

Not only is our so-called civilization tottering, if we are to believe the anthropologists; but there is the prospect that it will sink without a trace. The most reliable criteria for the anthropologists in reconstructing the life of past eras are the fossilized teeth of those who lived in that era. They reveal the architecture of the body of which they were once a part. They reveal the dietary habits of their former owner. They offer clews regarding his ancestry.

But what of the anthropologists a few thousand years hence after this civilization, along with its monuments and artifacts, has been obliterated? What will they be able to deduce from the plates, bridgework and gold crowns they unearth?—*Chicago Evening News*.



Would you be surprised to know that within the past few months a man who has taught in a theological seminary for a quarter of a century, said to a Christian who talked to him about the new birth, "I wish you would tell me more about it. I sometimes feel that my work is a failure." It was five years ago that a preacher who

has a large following among Protestant young people, but who is an out-and-out liberal, said to an earnest Christian educator, "I don't know where I am and don't know what I believe. Theologically, I am in a fog." Yet he is supposed to lead others.

Are these not the blind leaders of the blind mentioned by our Lord? But how tragic that these who privately admit their helplessness, publicly pose as original thinkers and dynamic leaders. If you are going to lead youth, in the name of a bewildered generation, be sure you know where you are going. Our youth needs to be guided, but not by those who themselves have lost their way.



How frequent it is whispered around that a certain well known modernist is becoming orthodox! Once in a while he berates the liberals in such terms that un-Rumors discerning fundamentalists are sure he has been converted. A few sermons later he is tearing the Bible to shreds again. Yet this man is a trusted leader. What will eternity hold for a man who deliberately trifles with divine truth and toys with the souls of men?

There is recovery for the backslider. But can there be recovery for the apostate? What a solemn question. The man who goes astray in life and character will find a Father's open arms of fellowship when he returns for forgiveness. Can that be said of a man who turns aside from God's truth and in defiance of God, propagates error? It is not for any of us to judge an individual here, but what of the principle involved?

When a man identifies himself with the forces of unbelief, he is putting himself in a place of danger. Friendships are formed which become hard to break. Intellectual positions are taken which it is almost impossible to renounce. In the realm of character, the moderate drinker is one thing, the drunkard quite another. So in the religious world. There are moderate drinkers so to speak, but some of them become the simpering sots of the theological world. They have gone from the moderate stages of liberalism to Unitarianism and Humanism, some of them to a practical atheism.

The blind leader of the blind should remember that when he and his followers fall into the ditch, because he is leader he falls foremost and farthest, and the weight of his followers make his rescue impossible.



If you are interested in seeing other Christians become concerned about soul-winning, it is respectfully suggested that you take advantage of the following special offer. Several thousand extra copies of this issue have been printed and will be made available to you at a cost of ten for a dollar. Send for a bundle and place them in the hands of Sunday School teachers, pastors, and other Christian workers, with the request that they carefully read the entire number.

Here is an opportunity at the very opening of the fall season to arouse the attention of Christians to the greatest of all privileges. This troubled world needs nothing more than it needs the gospel of the grace of God. If the world will not come to hear, we must go forth to tell. Enlist others by way of scattering this "Soul-Winning Number."

The Effective Soul-Winner

By REV. CHARLES T. COOK, London, England

An Address at the Founder's Week Conference

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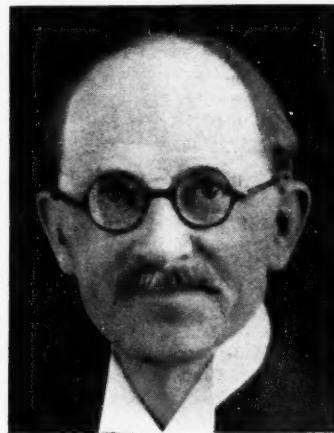
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Rev. Charles T. Cook

WHEN Paul was writing the second letter to Timothy, he summed up the practical purpose of Scripture in the words, "All scripture . . . is profitable . . . that the man of God may be perfect (or complete), thoroughly furnished unto all good works" (II Tim. 3:16, 17). The greatest vocation under the sun is that of the soul-winner, and we ought to give serious consideration to the preparation for it.

In Great Britain, in every department of life, there is an increasing demand for efficiency. The slacker is in for a hard time, and a man or woman in business or in a profession, must be completely furnished for his or her life purpose. Ought we to be content with a lower standard in the service of Christ? I believe that the Lord Jesus Christ has a right to demand the very best that we can offer Him, and I am perfectly sure that we shall never be truly yielded in His sight unless we offer to Him all the potentialities of our ransomed personality—body, mind, and spirit. You remember what Paul says: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). That was Charles Alexander's watchword, and it is engraved on his tombstone in Birmingham, England, "Study to show thyself approved unto God."

Be Sure of Your Conversion

Let me remind you of a few essentials if you are to be an effective winner of souls. First of all, and needless to say, we must be very sure of our own conversion. And yet, I wonder, is it needless to say it? Two hundred and fifty years ago, Richard Baxter declared, "Many a preacher is now in hell that hath an hundred times called upon his hearers to use every care and diligence to escape it." When I first read that I was inclined to think it was an exaggeration, but in the light of further and wider experience, I am inclined to think that Richard Baxter was right. Yes, it is possible to warn men to flee from the wrath to come, and yet not to have fled from it oneself.

And then I suggest that we try to keep the freshness and the wonder of our conversion experience. God forbid that we should ever come to regard it as one of the commonplaces of life. A friend of mine, years ago whimsically said to me, "I was converted to God forty years ago, and I never got over it!" It is a great thing to live with a constant sense of wonder that the grace of God has reached us and saved us.

In the second place, if we are to be effective soul-winners we must have a pure and unselfish motive. We must be "approved unto God." That is one of the picturesque expressions of the New Testament. It means being subjected to drastic tests. I found an illustration of that in Saturday's *Daily News*. Here is a picture of a worker in a foundry taking molten steel from the furnace. From there it goes to the laboratory, where it is

subjected to the close scrutiny of metallurgical experts. The fire will try every man's work. Study, give diligence, says Paul, to be approved unto God, to be bright metal cleansed from every bit of dross, effective for its purpose. Oh, let us beware lest there is any alloy mixed with our motive! Beware of trying to gain a reputation for ourselves as a soul-winner, instead of seeking the glory of Christ.

I think the most outrageous example I ever came across, was when a man actually advertised himself after this fashion, "I will gain for you fifteen church members in a week, or I will give you twenty pounds." Fancy a man making a bet as to how many souls he was going to win for Christ in a week! All reputations of that character are bubbles that will soon burst and disappear. When D. L. Moody was asked upon one occasion how many converts he had made, he answered, "I don't keep the Lamb's book of life." We can leave the results to God!

Make Large Use of the Bible

Then, in the third place, we must be men and women of the Book. In the story of the Ethiopian eunuch (Acts 8), three essential things are mentioned. (1) There is an anxious inquirer; (2) there is a copy of the Scriptures; (3) there is a man on the lookout to win a soul for Christ. Philip could have done very little with the eunuch if he had not had a copy of the Scriptures before him. From the Scriptures, Philip "preached unto him Jesus."

Have you noticed what a large place the Scriptures occupied in our Lord's ministry? His whole personal life was nourished and built up upon the Word of God. And in all His public work it was to the Word of God that He turned again and again. When He met the tempter in the wilderness, He vanquished him by quotations from the Word of God.

It was the same with the apostles, and in the experience of the early Church. What a

wonderful regard Peter, Paul, John, and the rest of the apostles had for the Scriptures! We might follow on through the whole history of the Church of Christ and find the same thing repeating itself. Some of the mightiest soul-winners were the Puritans. What was the secret of their success? It was because they were men who from morning to night steeped themselves in the Word of God.

I remember reading somewhere that Dr. R. A. Torrey said, "There are four reasons why every Christian worker should know his Bible: First, to show men their need of a Saviour; second, to show them that Jesus is the Saviour they need; third, to show them how to make this Saviour their Saviour; and finally, to deal with specific difficulties which stand in the way of their accepting Christ."

I suppose you know everything about D. L. Moody in the Institute, but may I remind you how Henry Moorhouse taught Moody this secret? Moorhouse said to him, "You are making a mistake in giving people your own words. Give them the Word of God, and you will learn the secret of power." And about thirty years earlier Robert Murray McCheyne, of Dundee, had said a similar thing: "It is not our comments upon the Word that bring life, it is the Word itself." Our comments are like the feathers of an arrow which guide the arrow of the Word to its mark, but it is the Word itself that gets home.

A Personal Testimony

It is a great delight to see so many young faces before me, and it is for their sake in particular, that I mention these things. Some of you may say, "How can I gain this facility in the Word of God? How can I know instantly where to turn for an appropriate passage?" I suppose there are various methods. I will give you a little bit of my own experience. In my early Christian life I was greatly helped by reading everything I could lay my hands on that D. L. Moody wrote. Later on, Dr. Torrey came on the scene, and I began to read his books. I remember that he brought out what was called *The Vest Pocket Companion*. It was a very simple arrangement of Scripture verses under various topics, so that one could very readily find an appropriate text on a given topic. That book was very useful to me as an inexperienced beginner.

There are others who have adopted the method of underlining specified passages of Scripture with different colored inks; underlining in black references to sin and condemnation, underlining in red references to the death of Christ and the efficacy of the shed blood, and so on. I have not followed that method, but I know others who have found it useful.

But let me say this, such methods are all right to begin with, but you have not developed much if after ten years of Christian work in soul-winning, you are still as dependent upon such aids as you were at the beginning. I am quite sure Dr. Torrey never meant his book to be more than an introduc-

tion, a method of guidance in the use of Scripture for the beginner. You ought to become so expert in the Word of God that without even the need of colored inks you can turn to the passage that you know is appropriate to the point under discussion.

Dr. Handley Moule, late Bishop of Durham, used to say that every Christian should know his Bible much as a Londoner knows his London. London is a huge city, spread out much more than Chicago or New York. I do not know every street, but I know whether a particular district is north, or west, or south, or east. I know the main thoroughfares, and many of the side streets, and that is how we ought to be able to know our way about the Scriptures. We ought to know the large areas of the Word of God. We ought to know the theme of every book, and the main lines of the history, or the argument of an epistle. Whatever method you begin with, aim at least at that, and use all the aids that will enable you to become proficient in the knowledge of the Word of God. Make much use of concordances, as Moody used to urge us to do, and the other helps that in these days are so abundant.

Value of Hard Work

Perhaps you say, "If I am going to do this, it is going to involve much time and labor." Well, my friends, what else do you expect? If you are going to enter trade or industry, if you are going to be a lawyer, a medical man, an army officer, or a nurse, in order to become proficient you have to study hard. You have to live laborious days, and pass the most severe examinations, and gain a diploma, before you even begin your career. As I said at the beginning, there is no higher or more important vocation upon earth than to be a soul-winner. Do you imagine that to save a soul from eternal death is one of the unskilled occupations? Thank God, He can and He does, use the humblest and the least instructed believer. The Lord will make you a soul-winner from the beginning if all your heart goes out in desire for the salvation of men and women. But the more you understand the significance of your work, the more you will come to realize that a man who is going to become skilled in the winning of souls, is the man who must give diligence to the task, and attention to methods by which the Lord can make him more helpful to those in need.

Beware of the man who comes to you and says, "Never mind about such things. After all, the apostles were untrained men." I do not believe that a greater untruth has ever been uttered than that. The apostles attended the finest theological college the world has ever known. For three years they had personal tuition in the things of God by none other than the infallible Son of God Himself. There never was such a college as that in Galilee, when Peter, James, and John, and the others followed the Lord.

In the New Testament we have recorded for us the lessons that those men were taught, so that as we read the Gospels, and ponder the things our Lord said to His disciples, and the object lessons He gave them in the miracles, we too are attending the Bible school of Christ. And when we read Paul's thirteen epistles, we join the apostle Paul's correspondence school. Yes, we have the same curriculum as the men our Lord commissioned at the first to go

into all the world and preach the gospel to every creature.

Value of Bible Institute Training

Someone may ask, "Would you advise me to enroll at the Moody Bible Institute?" Yes, I would, with all my heart. At least, try to attend the Evening School. I would that such schools as this were multiplied in the land whence I come! We have a number of smaller Bible colleges and schools, but somehow or other we have not caught up to you in this matter. I hope the Moody Centenary is going to do something to stimulate Bible schools in my own land.

But though some here may not have opportunity to attend a Bible school, you have the Word of God in your hand, and you have the Spirit who gave the Word, as the interpreter. Even though you have no other help, yet with the Word itself, and prayer, and dependence upon the Holy Spirit, you can become wise in the things of Christ.

I have known men who have acquired a liberal education simply because they have steeped themselves in the Bible. Sometimes I have listened to an eloquent message from a simple, unlettered, working man, made eloquent because he has given years to the reading of the Word of God, so that it is stored in his memory, and has transformed his whole vocabulary. Such is the power of the Word of God to edify and to build up.

Remember also that though we may acquire technical efficiency, yet if we lack a passion for souls, our labor will be in vain. We must see to it that our intellectual training does not outpace our growth in the Spirit. As we seek to know how to find the appropriate Scripture to fit every case, so also we must keep flaming in our hearts the fire of a great love and compassion for those who are perishing. I should like to add

A Word of Encouragement

We are apt to associate soul-winning with those engaged in pulpit ministry. It may be that I am speaking to some Sunday School teacher, and the thought uppermost in that teacher's mind may be, "If I could be like some of these world-famed evangelists and preachers; if only I could be used of God, and see scores coming out for Christ in the public assembly, then indeed, I feel that my life would be lived for some purpose. But I cannot speak on the public platform. I can only teach a few children."

Now, my brother, my sister, remember that you can be as effective a soul-winner where God has placed you, as the man who is used by Him to bring about hundreds and thousands of public decisions. Whatever our gifts, and whatever our opportunities, we can all have an equal measure, if we will, of the passion for souls. And our special God-given work can be as truly directed to a soul-winning end as that of any other.

Among the books that have been of great inspiration to me in past years is the *Life of William Carey*. Now I venture to say that when year after year William Carey was toiling at translating the Scriptures into Sanskrit, and other languages of the East, his literary labor was as truly directed to a soul-winning purpose, and was inspired by as true a passion for souls, as was the evangelistic work of D. L. Moody on the public platform. Moody would have been the first to acknowledge that. At the end of his forty years in India, how many souls could Carey reckon he had won directly to

Christ through his instrumentality? Nothing like the number Spurgeon or Moody saw from their preaching. But Carey placed the Scriptures in the hands of missionaries and native workers, and how many souls have been won since because of the labor of William Carey to give the Scriptures to the East!

How Christian Business Men Help

Those splendid business men who rallied round D. L. Moody, and gave him money to establish his institutions, were men who labored in business for the glory of Christ, and with a soul-winning purpose. I emphasize this fact for the encouragement of anyone who may imagine that because his own gifts are inconspicuous, therefore his life is less effective than the lives of others. What value do we attach to a human soul? That is the test by which to examine our lives. If we can move among men who are careless and indifferent, perhaps openly skeptical and unbelieving, and yet not be stirred to the depths of our being, there is something wrong with us. It is so easy to become professional in our work. May God save us from being professional preachers, or professional pastors, or professional editors! May God give us fire and passion!

Do we value souls? Oh, that men and women may become impressed with this fact—that we are in dead earnest! Bishop Phillips Brooks quotes a man who said to a preacher, "I am not really convinced by what you say. I am not sure but what I could answer every argument you have presented, but one thing puzzles me and makes me feel that there is power in your message. I cannot understand why you go to so much trouble, and why you labor with me in this way, as if you cared for my soul!"

That is it! Many a skeptic has been won to Christ, not so much by argument as by realizing that the preacher believed what he said. A Jewish millionaire went to the Royal Opera House, London, to hear D. L. Moody. One of his friends said to him, "You don't believe what he preaches, do you?" And the reply was to the point. "No, I don't, but he does, and that is why I go to hear that man."

Paul said, "I am made all things to all men, that I may by all means save some." That was the spirit of Moody. That is why they called him "crazy Moody" in this city. Alexander Duff said, "I would stand on a street corner in India, and I would clap two shoes together if thereby I could claim the attention of the people to the things of Christ." When, after twenty-five years in India, Dr. Duff's health broke down and he had to come home, he was so enfeebled that when he addressed the General Assembly, half way through his address he sank down fainting on the platform. As soon as he revived, he said, "I haven't finished my speech. Take me back again!" Once more he faced that assembly. This is what he said:

"Mr. Moderator, if it is true that Scotland has no more sons to give to the service of the Lord in India, then old man that I am, having lost my health in that land and having come home to die, I will be off tomorrow, to let them know that there is one old Scotsman who is prepared to die for them. Gladly will I lay down my life on the shores of the Ganges, if only I can plead once more with India to come to Christ!"

That is the passion for souls, my brethren, my sisters. May God give it to us!

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invited to
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Street
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Eighty people
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It was the
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Charles Haddon Spurgeon

By Rev. WILL H. HOUGHTON, D.D., Chicago, Ill.

WHEN Charles H. Spurgeon died on January 31, 1892, some one was heard to say, "Everything is edged in black except the Bible." No contemporary had his influence, or preached to audiences as large as his. Others imitated him in the matter of spreading a weekly, inexpensive sermon reprint, but none of them in number or power anything like equalled Spurgeon. There were many who felt that the cause of Christ was in a bad way when Spurgeon died.

The Man of the Hour

God has a way of changing workmen but His work goes on. God is always looking for a life He can use. Wesley was usable, and Finney and Edwards and Whitefield and Spurgeon. Perhaps God wants to make you His man for this hour.

A well known English writer suddenly discovered and made known to all England that there was a young man in London who was preaching to 9,000 people in one congregation each Sunday. London was amazed. England gasped. The world tried to get in to see. Needless to say, the preacher was Spurgeon. Not "Dr. Spurgeon," but just plain "Spurgeon," or if one needed more—Charles Haddon Spurgeon.

The story of his conversion is too well known to need repeating here. He came of a Christian family, but he has left it on record that in five years of soul interest on his part and of steady church going, while he heard many good sermons on sound doctrine and good living, he never once heard the way of salvation plainly set forth. Let all of us who preach take this historical fact upon our consciences lest we too fail some earnest young seeker.

His salvation was his start in Christian service, and in a few months he was found preaching everywhere around. At seventeen years of age he became pastor of the Baptist Church in Waterbeach. After two years he was invited to preach in the Park Street Chapel, London. Eighty people greeted the country boy of nineteen as he stood to face his first city congregation. It was the smallest audience he was ever to see in London. In a short time, it was necessary to remodel the chapel and the much enlarged congregation moved to Exeter Hall while the building operations were on. Surrey Gardens and other great buildings were used—24,000 people hearing him in one service at Crystal Palace. His great ministry was in the Metropolitan Tabernacle which he built. There for several decades he ministered the Word, building a church membership which ran to 6,000 and more, and preaching to the great army of visitors who



Charles Haddon Spurgeon

heard his messages, and then carried them away in print to give to others.

The Last of the Puritans

Spurgeon has been called "the last of the Puritans," not only because he was a reader and admirer of the Puritan divines, but because he took the Puritan position that the sole authority of the Word of God was the prime principle of Protestantism. Oh, that today's pulpit would make the same emphasis, and would that present pulpit occupants had some familiarity with the Puritan writers. Speaking of them to his students, Spurgeon said, "Go at them like mice at a rich cheese; eat your way through and fatten as you go."

Perhaps no other man in Christian history has ever preached as many sermons to the same large audience over a long period of years. Apparently he rarely repeated a sermon. Other men such as Moody and Wesley faced as large or larger audiences, but not audiences of the same people for ten and twenty and thirty years.

As in the case of other biblical preachers, Mr. Spurgeon's sermons seem as fresh and new as if they had been written for today's hearing. Illustrations would be changed here and there, of course, but the outline and the substance are as bright and gripping as ever. Is it not because he was a Bible preacher?

A contemporary speaks of him this way:

"He handles his text with as much apparent reverence and appreciation as if those few words were the only words that

God had ever spoken. The text is the germ which furnishes the life, the spirit, and the substance of the discourse. Every sermon has the peculiar flavor and fragrance and color of the divine seed-truth, of which it is the growth. The sermon to his view lies in the text, like the flower in the heart of the seed; all he has to do is to develop it. Thus, as the Bible is a storehouse of seed-truths, inexhaustible and of infinite variety, so Mr. Spurgeon's sermons are never alike. If he brings you up again and again to the same old truths, it is always on a different side, or in a new light, or with new surroundings."

Swept in by the Crowd

The double desire of Spurgeon's life was to so preach a crucified Christ that men might turn to Him and be saved. An old Christian has recently given this experience:

"Well do I remember one Sunday morning when he preached about the leper who came to Jesus. It is described in Matthew's Gospel; just after the Sermon on the Mount. Many were brought to the Lord,

like the paralyzed man on the bed; but this leper came. And in the course of his sermon, Spurgeon stood out at the end of the platform, with outstretched finger, and said: 'There may be some one who has come here this morning, and you do not know *why* you are here. You have been swept in on the crowd. If there is no other finger to point you to Jesus, this one shall do it.' On the following Thursday he pulled out a piece of blue paper from his pocket, and said, 'This week I have had a great sorrow (I think it was the death of Canon Liddon), but I have also had a great joy.' It appeared that what he had described on the previous Sunday morning had actually occurred. A poor girl, who had been out all night, had been borne into the tabernacle on the crowd, and she had written, 'Dear sir: While you were preaching (I do not know what the text was), I looked to Jesus; and by the time you get this I shall be on my way home to my mother.' 'That,' added Spurgeon, with deep feeling, 'shows me the repentance is true.'"

On another occasion Mr. Spurgeon prefaced a sermon on the atonement by the following remarks:

"There is a doctor of divinity here tonight who listened to me some years ago. He has been back to his own dwelling place in the United States, and he has come back here again. I could not help fancying, as I saw his face just now, that he would think I was doting on an old subject, and harping on an old strain; that I had not advanced a single inch in my new domain of thought, but was

preaching the same old gospel in the same old terms as ever. If he should think so, he will be quite right.

Standing by the Cross

"I suppose I am something like Mr. Cecil when he was a boy. His father once told him to wait in a gateway till he came back, and the father being very busy went about the city, and amid his numerous cases and engagements, forgot the boy. Night came on, and at last, when the father reached home, there was

a great inquiry as to where Richard was. The father said, 'Dear me! I left him in the morning standing under such and such a gateway, and I told him to stay there till I came for him. I should not wonder but that he is there now.' So they went, and there they found him.

"Such an example of simple childish faithfulness is no disgrace to emulate. I received, some years ago, orders from my Master to stand at the foot of the Cross till He came. He has not come yet, but I mean to stand there

till He does. If I should disobey His orders, and leave those simple truths which have been the means of the conversion of souls, I know not how I could expect a blessing.

"Here then, I stand at the foot of the Cross, and tell out the old, old story still, stale though it sound to itching ears, and worn threadbare as critics may deem it. It is of Christ I love to speak—of Christ, who loved, and lived, and died, the substitute for sinners, the just for the unjust, that He might bring us to God."

The Soul-Winner's Reward*

By CHARLES HADDON SPURGEON

AT THE mention of the word "reward," some will prick up their ears, and mutter "legality." Yet the reward we speak of is not of debt, but of grace; and it is enjoyed, not with the proud conceit of merit, but with the grateful delight of humility.

Other friends will whisper, "Is not this a low and mercenary motive?" We reply that it is as mercenary as the spirit of Moses, who "had respect unto the recompense of the reward." In this matter, all depends upon what the reward is. If that happens to be the joy of doing good, the comfort of having glorified God, and the bliss of pleasing the Lord Jesus, then the aspiration to be allowed to endeavor to save our fellow men from going down into the pit, is in itself a grace from the Lord. And if we did not succeed in it, yet the Lord would say of it, as He did of David's intent to build a temple, "It was well that it was in thine heart." Even if the souls we seek should all persist in unbelief, if they all despise and reject and ridicule us, yet still it will be a divine work to have at least made the attempt. If there comes no rain out of the cloud, yet it has screened off the fierce heat of the sun. All is not lost even if the greater design be not accomplished.

But, thank God, our labors are not in vain in the Lord. I believe that the most of you who have really tried in the power of the Holy Spirit, by scriptural teaching and by prayer, to bring others to Jesus, have been successful. I may be speaking to a few who have not succeeded. If so, I would recommend them to look steadily over their motive, their spirit, their work, and their prayer, and then begin again. Perhaps they may get to work more wisely, more believably, more humbly, and more in the power of the Holy Spirit. They must act as farmers do who, after a poor harvest, plough again in hope.

Recompenses of Infinite Value

I have often been surprised at the mercy of God to myself. Poor sermons of mine, that I could cry over when I get home, have led scores to the Cross. And, more wonderful still, words that I have spoken in

ordinary conversation, mere chance sentences as men call them, have nevertheless been as winged arrows from God, and have pierced men's hearts, and laid them wounded at Jesus' feet. I have often lifted up my hands in astonishment, and said, "How can God bless such a feeble instrumentality?" This is the feeling of most who addict themselves to the blessed craft of fishing for men. The desire of such success furnishes as pure a motive as could move an angel's heart, as pure, indeed, as that which swayed the Saviour when, "for the joy that was set before him (he) endured the cross, despising the shame."

"Doth Job serve God for nought?" said Satan. If he could have answered the question in the affirmative, if it could have been proved that the perfect and upright man found no reward in his holy living, then Satan would have caviled at the justice of God, and urged men to renounce a service so unprofitable. Verily there is a reward to the righteous, and in the lofty pursuits of grace there are recompenses of infinite value. When we endeavor to lead men to God, we pursue a business far more profitable than the pearl-fisher's diving or the diamond-hunter's searching. No pursuit of mortal men is to be compared with that of soul-winning.

Real Happiness in Soul-Winning

Men go hunting and shooting for mere

love of the sport. Surely, in an infinitely higher sphere, we may hunt for men's souls for the pleasing indulgence of our benevolence. To some of us, it would be an unendurable misery to see men sink to hell, and to be making no effort for their salvation. It is a reward to us to have a vent for our inward fires. It is woe and weariness to us to be shut up from those sacred activities which aim at plucking fire-brands from the flame. We are in deep sympathy with our fellows, and feel that, in a measure, their sin is our sin, their peril our peril.

If another lose the way,
My feet also go astray;
If another downward go,
In my heart is also woe.

It is therefore a relief to set forth the gospel, that we may save ourselves from that sympathetic misery which echoes in our hearts the crash of soul-ruin.

Soul-winning is a service which brings great benefit to the individual who consecrates himself to it. The man who has watched for a soul, prayed for it, laid his plans for it, spoken with much trembling, and endeavored to make an impression, has been educating himself by the effort. Having been disappointed, he has cried to God more earnestly, has tried again, has looked up the promise to meet the case of the convicted one, has turned to that point of the divine character which seems most likely to encourage trembling faith—he has in every step been benefiting himself. When he has gone over the old, old story of the Cross to the weeping penitent, and has at last gripped the hand of one who could say, "I do believe, I will believe, that Jesus died for me," I say, he has had a reward in the process through which his own mind has gone.

When we see Jesus save another, and see that marvelous transfiguration which passes over the face of the saved one, our own faith is greatly confirmed. Skeptics and modern-thought men have little to do with converts. Those who labor for conversions believe in conversions. Those who behold the processes of regeneration see a miracle wrought and are certain that "this is the finger of God."

The Gratitude of the Saved

Another precious recompense is found in

Moody Bible Institute Monthly

*Chapter from Mr. Spurgeon's book, *The Soul-Winner*, published by Marshall Brothers.



the gratitude and affection of those you bring to Christ. This is a choice boon—the blessedness of joying in another's joy, the bliss of hearing that you have led a soul to Jesus. Measure the sweetness of this recompense by the bitterness of its opposite. Men of God have brought many to Jesus, and all things have gone well in the Church till declining years or changing fashions have thrown the good man into the shade, and then the minister's own spiritual children have been eager to turn him out of doors. The unkindest cut of all has come from those who owed their souls to him. His heart was broken while he has sighed, "I could have borne it, had not the persons that I brought to the Saviour turned against me."

A mother feels great delight in her children, for an intense love comes with natural relationships. But there is a still deeper love connected with spiritual kinship, a love which lasts through life, and will continue in eternity, for even in heaven each servant of the Lord shall say, "Here am I, and the children whom thou hast given me." They neither marry nor are given in marriage in the city of our God, but fatherhood and brotherhood in Christ shall still survive. Those sweet and blessed bonds which grace has formed, continue forever, and spiritual relationships are rather developed than dissolved by translation to the better land. If you are eager for real joy, such as you may think over and sleep upon, I am persuaded that no joy of growing wealthy, no joy of increasing knowledge, no joy of influence over your fellow creatures, no joy of any other sort, can ever be compared with the rapture of saving a soul from death, and helping to restore our lost brethren to our great Father's house.

The Joy of Pleasing God

But the richest reward lies in pleasing God, and causing the Redeemer to see of the travail of His soul. That Jesus should have His reward, is worthy of the Eternal Father. But it is marvelous that we should be employed by the Father to give to Christ the purchase of His agonies. This is a wonder of wonders! O my soul, this is an honor too great for thee! A bliss too deep for words!

Listen, dear friends, and answer me. What would you give to cause a thrill of pleasure in the heart of the Well-beloved? Recollect the grief you cost Him, and the pangs that shot through Him that He might deliver you from your sin and its consequences. Do you not long to make Him glad? When you bring others to His feet, you give Him joy, and no small joy either. Is not that a wonderful text, "There is joy in the presence of the angels of God over one sinner that repented"?

What does that mean? Does it mean that the angels have joy? We generally read it so, but it is not the intent of the verse. It says, "There is joy in the presence of the angels of God," that is, joy in the heart of God, around whose throne the angels stand. It is a joy which angels delight to behold.

What is it? Is the blessed God capable of greater joy than His own boundless happiness? Wondrous language this! The infinite bliss of God is more eminently displayed, if it cannot be increased. Can we be the instruments of this? Can we do anything which will make the Ever-blessed glad? Yes, for we are told that the great Father rejoices above measure when His prodigal son that was dead is alive again, and the lost one is found.

Then go, dear friends, and seek to bring your children and your neighbors, your

sion to better conditions here," said Mr. Moody, while his clergyman friend paled with horror.

"Oh, mercy!" cried the woman, "I can't possibly give more than 1,000 pounds."

"Very well, we will try to be content with that," replied Mr. Moody, and he almost had to support the clergyman down the stairs.

It is said that at the end of the first day he had secured almost \$700,000.—*The Reap-*er, Auckland, N.Z.

"LEAD US NOT INTO TEMPTATION"

Jack F.—began carrying beer to workmen when he was four years old. At twelve he was a confirmed drunkard. Finally, the judge of Grand Rapids, who had sentenced him so often to jail for drunkenness, told Jack, "Why don't you go commit suicide? You would be better off dead than alive; you are more of a beast than a man; you are not even human. You should kill yourself."

Not long after, Jack was kicked out of a barrel house. He staggered into Mel Trotter's mission in Grand Rapids, Mich., and took Christ as his Saviour. On the way out, Mel asked him, "Did Jesus save you tonight?"

"Yes," Jack replied, "He saved me; but I know that if I go out that door I'll get drunk again."

Mr. Trotter said, "You are not going out of that door." He fixed a bed for Jack upstairs and kept him there for two weeks, feeding him the milk of the gospel until he became strong enough to stand alone.

For fifteen years Jack stood true for the Lord. His life was a continuous succession of "Hallelujah" and "Praise the Lord," truly led by the Spirit of God.

When the recent depression came on, Jack got in hard circumstances. He said, "It is tough picking all right—but I praise Jesus just the same. I am merely reaping what I sowed in my unsaved days. I rejoice that Jesus saved and keeps me."

Finally Jack had to go to the relief hotel. He took the flu, and the doctor compelled him against his will to take a very small portion of fermented wine for medicine. Jack landed next day in jail for two weeks for drunkenness.

But Jack showed himself more of a man than the one who gave him the wine. He was met at the jail door when his sentence was up by some others whom God had saved from drunkenness. He went back with them to the rescue mission, confessed his fall to the people and to God; and has not tasted alcohol again now for over two years.

What that small dose of medicine did for Jack, a communion cup filled with fermented wine will do for others like him.

"Let . . . no man put a stumbling block or an occasion to fall in his brother's way" (Rom. 14:13).

God never had a work but He had some men to do it.—D. L. Moody.

What Is God Doing in Ethiopia?

By HAROLD B. STREET, Waterloo, Iowa

MISsion stations in Ethiopia destroyed."

"Missionaries killed in Ethiopia."

"Italians expropriate mission property."

"Missionaries forced to leave land of Naguse."

"Native Christians killed in new Italian colony."

Such alarming headlines are provocative of thoughtful questions on the part of the Christian world. What is God doing in Ethiopia? Has He finally given over that stricken land into the hands of the evil one? Will the Church's investment in the last African empire be all in vain?

God Is All-sufficient

The largest mission at work in the Rainbow Empire has, by the grace of God, with the faithful prayer and material support of God's people in all the English-speaking countries of the world, and the persistent efforts of seventy-six missionaries, been able to establish fifteen mission stations in nine years. It has persevered in ten different languages, reducing eight of them to writing. Wherever missionaries have labored, hundreds of verses of God's infallible Word have been translated and placed in the hands of natives who have been taught to read and write. Gospels have been translated and printed in four new languages. A great host has completely broken with ancestral authority, centuries-old custom, and pagan superstition, to be identified with the Lord Jesus Christ in baptism. Other hundreds demonstrate their interest by walking many miles in a broiling sun to hear "God's matter" whenever gospel truth is presented. Eight native churches have been established with pastors and elders capably functioning on truly indigenous principles—self-governing, self-supporting, and self-propagating. Is this work all in vain? Did God allow His servants to go into Ethiopia, establish a work at great sacrifice of comforts and conveniences, and even life, only to mock them? Will His Church in that land revert to paganism in the absence of the missionaries? Will she be swallowed up in the popularity of mariolatry? No! Emphatically no!

In the natural, the missionary situation in Ethiopia is most disappointing and discouraging—but God. He is faithful. He is omnipotent. He has infinite ways of accomplishing His purposes. Missionaries are a concealed group. Christian workers in the homeland would not think of magnifying their importance. But, strangely enough, most missionaries, sooner or later, get the idea (of course, never expressed) that they are absolutely essential to God's carrying on in their respective fields. God is gracious, however, and He even speaks to concealed missionaries on occasion. Praise His Name! He has already demonstrated Himself enough for the untoward circumstances of wounded, bleeding Ethiopia, even without the missionaries.



Harold B. Street

A Funeral without Wailing

About four hours' journey from one of the mission stations live two boys, slaves, Misayba and Suhcalla, who first heard the message of salvation through Jesus Christ about two years ago. Because of their station in life, together with their distance from the mission compound, they were denied the privilege of regular instruction in the things of God. They, of course, had never learned to read. But upon every opportunity of hearing the gospel, they heard gladly, they believed sincerely, they appropriated wholeheartedly. In due time they were baptized. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17).

In Ethiopia every native is bound by superstition, tradition, and custom which are as unalterable as the laws of the Medes and Persians. Every Ethiopian lives to have a great wailing at his funeral. Relatives of the wealthy deceased often hire mourners. The natives love it. To go to a weeping, scratch their faces with thorns until the blood runs down on to their bared bosoms, to pull out their hair by the roots until they hold their heads in pain, to beat their bodies until they become a shade darker, is a real "privilege." Many men spend three days a week at such funerals, and the other four days resting! When Misayba's baby died, however, he denied his neighbors, his tribesmen, the "privilege" of weeping. His reason? "Gentlemen, it would be dishonoring to my God." He was despised with a true Ethiopian bitterness.

What It Costs to Give Up Smoking

Almost every native of Ethiopia smokes—men, women and children (from the time

they are four years old). They have a family or community pipe. The pipe is too large to move around readily, so it remains in the center of an assembled group, and a stem, three or four feet long, is passed around the circle as each member takes his three or four draughts. No great issue is decided without a pipe. No large piece of work is done without a pipe. No man can be a man and fellowship with the men of his tribe unless he smokes. Misayba and Suhcalla refused to smoke. Why? "It is dishonoring to our God." "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (I Cor. 3:16). They were cursed with all the vengeance of Ethiopian hatred.

The Ethiopian thinks no more of drinking his beer than the Frenchman his wine. He drinks more beer than water. When a new house is built every man in the community brings his stick of wood and lends his help—when he is not "drinking" his pipe. The main feature of a house-building bee, however, is not the erection of a new dwelling, but the guzzling of booze, and the inevitable revelry and debauchery. Misayba and Suhcalla said, "We can no longer have part in this thing. It is dishonoring to God." The old men of the tribe became indignant. "These boys are carrying this thing too far. They're losing their minds over this white man's matter. We must discipline them," was the united opinion and decision of the tribal chiefs. They were ostracized. No more help with plowing. No more voice in tribal affairs. No wailing at their funerals. "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Phil. 1:29).

The significant thing concerning the breaking away from centuries-old tradition and custom on the part of these two slave boys was that they had never heard such teaching from the lips of any missionary or any other Christian worker. It had been revealed to them by the Holy Spirit alone. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things" (John 14:26). Would to God that He had more empty vessels in America whom He could fill! "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and we shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:17, 18).

Parting with a Prized Possession

During the war days in Ethiopia, and the months following, missionaries in the interior were cut off from the world. For over a year they received no food supplies from Addis Ababa. God, however, has always been faithful in ministering to the needs of His servants. At the most difficult time of the "fast," Misayba and Suhcalla appeared on the mission compound one day, and, after calling all the missionaries together, spoke

about as follows: You missionaries have left your homes and relatives in a far country. You have come and built houses among us and made this your home. You have lived differently than you were used to doing. You have told us of Jesus Christ and His love for us. You have untiringly taught the Word of God. And now, even when your lives are daily being threatened, and it appears that you may lose your lives, you continue to stay. There isn't much that we can do to show our appreciation, but as a feeble token of an ardent love we present this ox to you." Now, an ox to a slave

in Ethiopia is a big thing. The proceeds from its sale would provide luxurious living for a slave for three months or more. Most of them would rather part with a hand than a quarter. Consecrated giving is the last lesson the native Christian learns. In Ethiopia, as in America, when Christian grace fills the money bag, and the filthy lucre is crowded out, it is a most convincing evidence that Jesus Christ has been enthroned as Lord. Is it an unholly thought to wonder how many of our readers gave one-fourth of their income to the Lord's work last year?

Nothing to Do but Pray

During the months preceding the occupation of the Italians, it was considered unwise for the missionaries to carry on the usual public religious services. Visitation and itineration ceased. It was quite unsafe to leave the mission compound. Everything possible was done to allay suspicion. There was nothing to do but pray. Blessed circumstance—nothing to do but pray! Would to God that more workers at home came into that "plight." "Man's extremity is God's

opportunity." "The prayers of the righteous have a powerful effect" (James 5:16 Moffat).

On one of the last of those days when there was nothing to do but pray, Misayba and Suhcalla paid the writer a visit in his home. If ever two Christians virtually lived "in the heavenlies," they did. They were always radiant with His joy. So constantly profuse was their praise of their Lord, and our Lord, that even a missionary found it difficult to get in a strangled "Amen." After sometime, we said, "Well boys, we're certainly happy to see how God has broken down barriers, and given you the privilege of witnessing to so many, even to the old men who were so hateful toward you only a few months ago. It certainly shows how God works as we pray, doesn't it? Are you able to hold any regular services?"

"Yes, we have two services on Sunday, and one almost every night."

"Are there many that come?"

"Oh, yes," said Misayba, "our house is full, but we never count them."

"But tell me this," said the missionary.

"Are there any out there whom you think are true believers? Are there any whose lives would indicate that they have been really born again?"

"Oh, yes, there are several," in chorus.

"Well, how many do you suppose there are?"

Two Hundred Won by Two

Suhcalla and Misayba looked at each other in utter amazement. Were not the results in God's hands? Their glances preached sermons. How many? How ridiculous! "I have planted, Apollos watered; but God gave the increase" (I Cor. 3:6). Would

that missionary societies, church organizations, and Bible schools thought less of counting heads for a gullible and easily deceived public! But the missionary pressed them for an answer, and so they began naming their fingers.

"Ten,—eleven,—twelve,—thirteen. That's all, I think," said the younger brother.

"Do you mean that you boys have led thirteen to accept Jesus Christ as their very own Saviour?"

"No, we really didn't do anything, but there are thirteen households who love and worship the true God."

An Ethiopian household may include ten members and it may include thirty, for it may be the home of three or four generations, with all the added wives and all the children. Think of it! Thirteen households, probably at least two hundred won to the Lord Jesus by two humble, illiterate, ostracized slave boys—slaves, but yet ambassadors—faithful, Spirit-taught, Spirit-filled, God-blessed. They took God at His Word. "Believe on the Lord Jesus Christ, and thou

(Continued on page 66)



Missionary Street and family aboard "the ships of the desert"

"God Spoke to Me"

By EDNA STOCKTON, Hudson, Mich.

God spoke to me;

A solemn Judge was all my heart could see;
"You are condemned," I heard this Just One say;
"Would you be saved, Christ is the only Way."
Perhaps His love, but most of all my fear,
Made me draw near.

Again He spoke,

And light through all the troubled darkness broke,
This time I knew, and all my fear was gone;
It was the loving Lord I looked upon;
I found forgiveness and a matchless grace
In His dear face.

Transformation

By CECILE HOUGHTON STURY, Pewaukee, Wis.

A lovely gauzy creature, frail as fair,
Soft down the body, wings of leafy green
With lavender tips and lunar spots, I've seen
At rest—or sailing through the evening air.
And I have thought how once it was not so,
But crawled on slowly—a repulsive sight—
Then slept; one deemed it dead, safe hid from light.
A worthless thing—disgusting, mean, and low.

But—wondrous transformation! Life within!
A type of sordid souls asleep—nay, worse—
Corrupting, dangerous—to all mankind a curse—
Yet turned from that degrading way of sin.
Through Christ the glorifying work is done—
Frail man becomes the image of God's Son.

The Type of Evangelism Needed Today

By REV. MILFORD H. LYON, D.D., Daytona Beach, Fla.

NO field of Christian ministry is more important than evangelism, and none less understood or more neglected. Evangelism is both an art and a science. To reach people individually and collectively and win them to Christ, is most delicate and difficult, and fraught with the most stupendous consequences of all human undertakings. Such a work ought not to be entered into hastily or unadvisedly on account of the immensity of the issues involved.

Evangelists Must Be Specialists

Evangelism is as much of a specialty as surgery. Paul declares that "unto every one of us is given grace according to the measure of the gift of Christ . . . And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4:7, 11). And elsewhere, "Now there are diversities of gifts, but the same Spirit" (I Cor. 12:4). One might be a great preacher, teacher or pastor, and yet not be an evangelist.

Just as a physician, to be most efficient, needs an experience in general practice before becoming a specialist, so an evangelist needs a preliminary period in the pastorate. Only thus can he understand and help solve the problems of pastors. In recent years, some men have gone out as evangelists and have sought to awaken interest by attacking the local pastors and churches. By doing so, the ultimate results to the cause of Christ have probably been more an injury than a benefit.

While every Christian ought to be an evangelist, yet we now apply the word to the one who is making that his life business and devoting to it his entire time. The type that is needed is one who will command the confidence, respect and affection of the people; a man of piety and executive ability, versed in the Scriptures, not greedy for money, genial, and above all Spirit-born and Spirit-filled. In recent years, there has been a tendency to exploit the freakish and eccentric in the evangelistic field by parading some "Desperado Dick" or "Buckskin Bob" or a "Juvenile Jimmy or Jenny." While such as these may temporarily attract attention, yet they tend to cheapen the cause of evangelism and disgust thinking people. If ever integrity, intelligence, common sense, culture, experience, humility, and consecration are needed, they are required in the evangelist. What would it mean for the future of America if even twenty men with the evangelistic gift could be chosen out of pastorates, put on a living salary, and sent forth in union campaigns for a five-year period? Of course, they should be men in whom the pastors and churches have complete confidence as to their ability, character, motives and doctrine.

The Message Needed

The evangelistic message must center in Jesus Christ, the only begotten Son of God, and deal with His birth, life, teachings, works, example, atoning death, resurrection, ascension, and promised return; also with the Holy Spirit continuing Christ's presence and mission among men. It must deal plainly and thoroughly with sin, its causes, consequences, and cure. We hear much about vice and crime, but too little about sin. Without weakening the emphasis and importance of getting right with God, the message for our day should stress more than in the past the necessity of getting right and living in right relations with our fellow men.

The Christian religion is a twofold relationship, perpendicular and also horizontal, with God and with other people. And the second is often more difficult to adjust than the first. The message for our day needs to emphasize not only the Saviourship of Jesus, but also His Lordship. We enter into citizenship in the kingdom of Christ by declaring allegiance to the King, crowning Him as Lord in every phase of our life, in the home, business, society, politics, and the church. We do not have this citizenship by nativity, but obtain it by naturalization. The evangelistic message needed for our day will bring into the foreground these two neglected and related truths, the kingdom of God and the Lordship of Jesus Christ.

An evangelistic campaign naturally divides itself into three parts, preparation, operation, and conservation.

The first phase has rarely received the emphasis that its importance deserves. Success in evangelism, as elsewhere, largely consists in getting a good start. An evangelistic campaign should be planned long enough in advance to enable the completion or postponement of plans and activities that would hinder the campaign having the right of way. The advance man of the evangelistic party should be on the field not less than six weeks before the meetings open. He should be a man of ability, energy, tact, and versatility.

The place where the meetings are to be held is of vital importance. Strange to say, a church building is usually about the least advantageous for attracting the people you are especially anxious to reach. A union campaign needs a common center where all classes and types of people will feel unembarrassed and at ease. In rare instances, there are auditoriums already built that are obtainable, but usually no substitute has been found as adequate, practical and effective as a specially constructed tabernacle, located as near as possible to the center of the population. This can be built in sections so that it can be taken apart and rebuilt in other centers.

Plan for a Siege, Not an Assault

It takes longer now to accomplish satisfactory results in an evangelistic campaign

than in former years. Few people have been giving any thought to religion. The fruit needs considerable time to grow and mature before it is ready to harvest. A city or community cannot be taken for Christ by assault in these times. It needs a siege. The evangelism needed today is not the visit merely of even extraordinary preachers for a few days, but a campaign that carries on until victory comes. Here is the necessity of getting a leader who has an arsenal so well stocked with spiritual ammunition that his supply will not be exhausted when the battle is only half won. Some men are good for a hundred yard dash that would utterly collapse in the race of a mile. The churches and Sunday Schools should continue their regular Sunday morning periods, but all the other meetings of the day and week should be merged into the union campaign. Naturally, this means considerable sacrifice and interruption; but everything of value costs.

While laymen ought to be in the forefront of any evangelistic movement, yet no campaign can accomplish what it should without having the support of the orthodox pastors of all evangelical denominations. Any plan that ignores or antagonizes the pastors, while it may seem for the time being to be creating a stir, yet the ultimate result is apt to be disastrous to the spiritual life and progress of the entire community. The converts will be left at the close of the meetings as sheep without shepherds, or new and peculiar sects will spring up to create conflict and confusion among the followers of Christ.

Importance of After Service

A most important part of the operation of the meetings is the after service. Here has often been a great source of weakness. The invitations should be definite and meaningful. To those expressing a desire to accept Christ, the instruction should be plain and explicit.

Then there is the followup work of the campaign, the conservation. It is of great value to have a safe, sound, interesting Bible teacher come on the field after the evangelist leaves. But the greatest value of a rightly conducted evangelistic campaign is not merely the definite decisions for Christ and the reclaiming of backsliders, but the creating of a changed spiritual atmosphere in the entire city and community, that makes the subject of religion the usual rather than the unusual subject of thought and conversation.

Oh, young people, when they are talking "authorities" to you, and when they tell you that some specialist in astronomy or biology has declared his unbelief in the inspiration of the Old Testament, I want you to remember that the One who made the heavens and who is the source of all life, has put the mark of His authority upon the fact that the Law of Moses, the Prophets, and the Psalms contain utterances from God that are absolutely unique.—W. B. Hinson, D.D.

Personal Work*

By REV. REUBEN A. TORREY, D.D.

THERE is no joy this side of heaven like the joy of bringing some one to the Lord Jesus Christ. I have heard people say that when they were converted the birds sang differently, and the trees and flowers had a new beauty, and all nature seemed to be transfigured. I had no such experience. The birds did not sing, and the sun did not shine any differently.

Although I had no great joy when I was converted, I did find joy in leading others to Jesus Christ. One of the first experiences I ever had was in leading to Christ a young woman with whom I had previously gone to balls. The first time I saw her after my conversion, I commenced to reason with her out of the Scriptures. It took two hours of talking to her, but she accepted Christ. When I left her it did seem as if the sun shone with a new light, and the birds sang with a new song, and oh, how often I have had that joy since!

The first fundamental condition of soul-winning is that you yourself be thoroughly converted. A weak father begets weak children, and that is more true in the spiritual than in the natural world. What does thorough conversion involve?

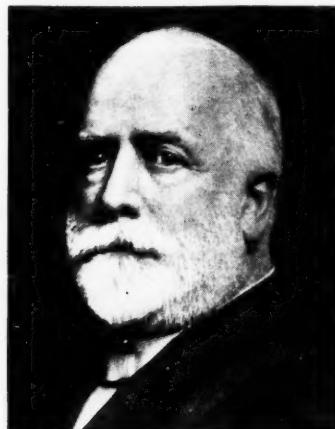
First, that you put out of your life every known sin. "Let the wicked forsake his way, and the unrighteous man his thoughts." It is a good deal easier to give up our ways than our thoughts and notions. "And let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55:7). There are thousands of people who are trying to preach, and hundreds and thousands of people who are trying to do personal work, who are falling down in it because they have not put out of their lives every known sin. If a man purges himself, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work.

Wholly Surrendered Loaves and Fishes

The second thing involved in thorough conversion, is absolute surrender to God, for that means not merely accepting Jesus as Saviour but as Lord. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9). You must take Him as Lord, and that means absolute surrender.

"Ye are my friends, if ye do whatsoever I command you" (John 15:14). That means absolute surrender. I believe that the greatest secret of power in this world is absolute surrender. And when you and I put all that we have and all that we are at God's disposal, God takes it and uses it.

I was greatly interested some years ago in studying Matthew 14, the feeding of the five thousand with five small loaves and two small fishes. I said to myself, "Why has the Holy Spirit laid the emphasis upon the five



Rev. Reuben A. Torrey, D.D.

and the two? Of course, He took the five and the two. Why that emphasis? And it came to me that it was all they had. They only had five loaves and two fishes. They brought all they had and then Jesus took the five and the two and multiplied them.

Suppose Andrew had said, "These five loaves"—they were nothing but five crackers—"what will these be among five thousand people? I'll slip one in my pocket, and I'll have a bite at least," and then brought the four loaves. They would never have gone around. Suppose Thomas had said, "Well, these two small fishes, what are they to a big crowd like this? I'll take one and have a nibble at it." But they brought the five and the two. It wasn't much, but it was all they had. Then the Lord took them and put His power into them and multiplied them.

We have very few talents, but if we will bring them and put them before the Lord, He will use them. But you hold back one, and He won't use any. Do you know why God doesn't use you? It is because you are keeping back one talent. When you bring all that you are, and all that you have, then God will use it. If your all is on the altar, you won't have to wait for God to send down the fire.

The Man Who Gave Everything and Yet Failed

When Charles Alexander was with an evangelist, holding meetings in a town in Iowa, a very ignorant fellow was among the converts. He could not quote a verse of Scripture, but he made up his mind he was going into Christian work. If ever anybody was unfitted to go into Christian work, he was. He came to Mr. Alexander and said, "I'm going with you." "But Fred, what will you do? You can't go along with us." Fred said, "But I am, I'm going with you." "Fred, what will you do? You can't preach. You can't sing. What will you do?" "I can do anything. I'll blacken your shoes. I'll do

anything you want me to do, but I'm going along." Well, he went with them. Fred had very little ability, but what little he did have he gave to the Lord wholly, and in five years that ignorant boy was used to lead 1,200 souls to Christ. He had a record of their names and addresses, and he followed them up, at least that many. But he went back on his consecration. He got crazy after money and permitted known sin in his life.

Some of you say, "I am wholly consecrated; there was a time when I gave up all. I laid it on the altar." Have you kept it on the altar? That was what was the matter with Fred. He laid his all on the altar, but he picked it up again, and got into all sorts of trouble.

Brother, sister, I am talking right straight to some of you. Was there a time, in the simplicity and freshness of your young life, when your all was on the altar? You went out into the work properly, and you wanted to shine as well as the other evangelists, and you began to send for the newspapers, and got somebody to write up your meetings for you. You began to tell how you had a thousand conversions, when you didn't have a dozen real ones, and you knew it. You began going after a reputation and the almighty dollar as hard as you could. God will do with you what He did with Fred. I tell you, we have a holy God to deal with, and it does not make a bit of difference what your experience once was, if your all is not on the altar today, God will set you aside.

There is a third thing involved in thorough conversion. It logically comes first—resting in the finished work of Christ for pardon. You will never have much power until you get peace in your own heart. As long as you are looking at your putting away every known sin and at your entire surrender, you will never have peace. Look at the finished work of Christ on the cross. You must believe what we are told in Isaiah 53:6, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." You must believe that every one of your sins was laid on Christ, all your past, present and future. You must look to God for pardon, not because of anything you ever did, but because of what Jesus Christ did when He died in your place on Calvary. That is the trouble with some preachers. They are not resting in the finished work of Christ. They are looking at themselves instead of looking at Him.

Living the Victorious Life

The fourth is that you receive Christ as your victory over the power of sin. There are many with only a half gospel. Paul says in I Corinthians 15:1-4, "I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also re-

*Notes of an address given by Dr. Torrey.

ceived, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." Some have only the first half of the gospel, that He "died for our sins." They have not seen Him as the risen Christ with power to save from the power of sin.

I remember a young man who traveled with me at one time, a sweet gospel singer. He was converted when thirteen years of age, but all he had learned was that he was pardoned through the crucified Christ. He had a vile tongue, and it was not very long before he fell back into profanity. He swore in the foundry where he worked among some very godless men, who had to rebuke him. He tried to break off, and could not. That thing went on for years. One time an evangelist held some meetings in his church, and he preached on what he called "The Three-fold Gospel"—Christ crucified, a Saviour from the penalty of sin; Christ risen, a Saviour from the power of sin; Christ coming, a Saviour from the presence of sin. It went home to the young man's heart. When the meeting was over, he asked if he might have a talk with the evangelist. He was told that God was faithful and would not suffer him to be tempted beyond what he was able to bear, and would with each temptation, make a way of escape (I Cor. 10:13). He walked out in the power of the risen Christ, to lead a victorious life. Then God used him.

Do you know victory over sin through the risen Christ? How much of the gospel do you know experimentally? Do you know the risen Christ? If you are to be thoroughly converted, you must know the Deliverer from the power of sin.

That, then, is the first great condition in personal work. Thorough conversion involves giving up every known sin, absolute surrender, resting in the finished work, looking to the risen Christ for victory.

Sowing the Right Kind of Seed

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:5, 6). The Holy Spirit says through the psalmist that if we do three things, we shall come rejoicing, bringing our sheaves with us.

Winning souls is reaping a harvest. If you are going to reap a harvest, you must sow seed. If you sow barley, you do not expect to reap wheat. And if you are going to reap a harvest of souls, you must sow the right kind of seed. "The seed is the word of God" (Luke 8:11). The only seed you must take with you is God's Word.

Do you know that there is just one instrument God has appointed for the salvation of the lost—the Word of God? God has provided just one instrument to regenerate—the Word of God. There is just one instrument to meet the questions that stand between the inquiring soul and Him—the Word of God. There is one Book you must know—the Bible.

There are four things you must know about the Bible to be an effective soul-winner:

1. You must know how to use your Bible to show men and women that they need a Saviour.

2. You must know how to show them

that Jesus Christ is just the Saviour they need.

3. You must know how to use your Bible to show them how to make this Saviour their Saviour.

4. You must know how to use your Bible to meet every difficulty that stands between the inquirer and Jesus Christ.

Go Forth!

"He that goeth forth and weepeth." "Goeth forth." It is not enough to have the seed, you must go forth and sow it. One farmer will have ten bushels of corn, and another one hundred. The one who has ten will reap more because he sows it in his field. The man with the hundred bushels keeps it in his granary. It is not the truth you *know*, but the truth you *sow*, that gives results.

I know one woman who only had one text: "Prepare to meet thy God" (Amos 4:12). She sowed it far and wide, and reaped a big harvest of souls. "Go forth." So many people are always getting ready. They say, "I am getting ready to go." Mr. Alexander used to say, "They are getting ready to get ready." What they need is to get started! Some of you just go to meetings and get stuffed and stupefied. Go out and sow the truth you know. The best way to learn is to go out and do it. When I was in Yale, Mr. Moody came to New Haven. I had read about Mr. Moody, and I thought he was a wonderful man along some lines. Some of us who were just about to take our second degree, thought we would go up and listen to Mr. Moody and encourage him a little. this uneducated man! When we got there, we soon discovered that though he had never been through college, or seminary, or high school even, that he did know something. He knew how to use his Bible in dealing with individuals.

At the close of the meeting, we went to him and said, "Mr. Moody, we wish you would teach us how to do personal work." He replied, "You come around tomorrow and meet me in the inquiry room." He gave us a few texts of Scripture, every one of which I have forgotten, and then he said something I have never forgotten, "Go at it." And I went at it, and I have been at it ever since. That is the way to learn to do personal work. Go at it! It is like learning to swim. I learned by just jumping in. That's the way to learn in personal work. Jump in. Begin before you get home tonight. Tackle somebody on the street.

Sow in Tears

"He that goeth forth and weepeth." Ah, you must sow the right kind of seed, and you must go forth to water the seed with your tears. There is nothing that wins in personal work like a compassionate love.

Colonel Clark, founder of the Pacific Garden Mission, had the tenderest heart. I would go down in the early days, and five or six hundred men would be there sometimes. The greatest preachers in Chicago would go down, and couldn't hold them five minutes. When Colonel Clark spoke, those men would sit quietly and drink in the Word. I found out why Colonel Clark could hold their attention, and the others could not. He loved them and they knew it. He worked six days to make a living, that he might preach the gospel seven nights in the week. One night he was weeping, and he said to himself, "The idea of you, a 250 pounder,

weeping so." He checked back his tears, and he lost his power. Then he went to God and said, "O God, give me back my tears," and He gave him back his power.

A Convert Won by a Tear

At the close of a service, a man came to me and said, "I have been a church-goer all my life, but I only went to criticize. I went to the prayer meeting as well as to the regular church services. Whoever got up to speak, I watched through the week, to see what they were doing, and I came to the conclusion they were all hypocrites. I became so hardened criticizing Christians, that I wasn't afraid of anything or anybody. I wasn't afraid of God, or of the Devil, or of hell. I took sick and almost died. A retired minister called on me. I didn't know him at all. He asked me if he could read the Bible to me, and I said, 'If you will enjoy it, go on and read it. It won't make any difference to me.' While he sat there reading to me, I watched him out of the corner of my eye. When he had finished reading, he got down on his knees beside my bed, and prayed. I kept on watching him and I saw a tear roll down his cheek. I thought, 'Here is a man who owes nothing to me, and he is weeping over my lost soul.' I was saved shortly after that."

When we have a heart like the heart of the Son of God that can weep over sinners, when we can go to them not merely to display our knowledge, or that we may have a good reputation as being great workers, but because we love them, they will heed. What we want more and more is the compassionate love of Jesus Christ in our hearts. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him."

What Is God Doing in Ethiopia?

(Continued from page 63)

shall be saved, and thy house (Acts 16:31).

Has God forsaken Ethiopia with Misabas and Subcallas scattered over that emaciated land? True, there are probably ten millions who never have heard that there be a Jesus Christ, but can we not trust God, "being confident of this very thing, that he which hath begun a good work . . . will perform it until the day of Jesus Christ" (Phil. 1:6)? Ours is a God who is "able to do exceeding abundantly above all that we ask or think" (Eph. 3:20). Pray, believe God, and someday share (I Sam. 30:24) in the spoils of victory, for "Ethiopia shall soon stretch out her hands unto God" (Ps. 68:31).

VALUE OF MISTAKES

"Young men, some of you are wanting to do something for the Lord, but you fear you will make mistakes. Remember, the man who makes no mistakes will make nothing."

Then Moody went on to say we should learn by our mistakes and not make the same mistake twice. He urged us to actively of thought, saying:

"The world is looking for and wants smart men in the pulpit, men who can think on their feet, men who are so smart they can eat soup with a one tine fork."—*The Reaper*, Auckland, N.Z.

Soul-Winning

By NEWMAN WATTS, Worthing, Sussex, England

FOR the purpose of this message, I am making four preliminary assumptions:

- (1) That every Christian should be a soul-winner, which means that soul-winning is not the prerogative of any special class.
- (2) That you are all devoted to it, feel the clamant necessity of more of it, and wish you were able to do it.
- (3) That it is not an easy task and few really know how to set about it.
- (4) That all that is said in this message on the human side does not preclude the necessity of divine guidance and enabling through the Holy Spirit.

Every workman must have tools, and I would like to begin by showing you the three essential tools of a soul-winner.

The first is *love*. To be a soul-winner one must have an intense love for Christ and for unsaved souls. Most Christians manifest a real love for their fellow believers. That is right and necessary, but we must not forget that our Lord loved us "while we were yet sinners," even when we were enemies; and we must get that love. It is the lack of love for the unsaved, for the sinners, the worldly people around us, which is at the root of all selfish, useless, fruitless Christian lives.

Feeling the Weight of the Unsaved

I read a story recently of a minister who happened to be at a cottage hospital talking with the doctor, when a messenger rushed in to say that there had been an accident some miles or so away and a man was injured. The doctor asked the preacher if he would help him take along the stretcher and fetch the injured man. He willingly complied, and took a great interest in the man all the while he was in the hospital. When commended for this interest, the minister replied: "You see, I felt his weight when I helped the doctor bring him to the hospital on the stretcher."

Oh, that we all felt the weight of the unsaved around us! Then our love would enable us to win them for Christ.

The second tool is *truth*. We must have a working knowledge of the gospel. Soul-winning does not demand a great knowledge of doctrine or ethics, or even a great knowledge of the Bible. It does demand, however, a specialized grasp of gospel ideas and scriptures.

Mr. Newcombe Goad was once interviewing a young fellow who applied for a position as a London city missionary, and asked if he could quote John 6:37. The young fellow could not do so, but in order to minimize the shame of his ignorance, he retorted, "But I can tell you what Job 7:6 is. Can you tell me that?" Mr. Goad had to admit that he could not, but he took the opportunity of driving home to the young fellow that the position of a city missionary demanded a specialized knowledge of the main ideas and texts of the gospel.

Spurgeon said to his students, "Keep close to soul-saving truth," which means that there

is a great deal of truth not specially calculated to be used in soul-saving, which it is not so important to know.

The third essential is a *knowledge of human nature*. D. L. Moody once said, "To introduce two persons successfully one must know them both." The soul-winner must not only have an intimate personal, knowledge of God, but also of the one with whom he is dealing. In the business world the successful salesman is the one who knows human nature and understands the approach to men's minds. He must study the men to whom he is selling his goods. It is the same in the religious realm. We must know those to whom we are introducing God.

Having collected the tools, shall we start putting them to use?

The "Are You Saved?" Method

1. In Your Approach Always Be Natural.

Francis Thompson, the poet, was on the embankment one night, a vagrant in filthy rags, when a Christian approached him and asked, "Are you saved?" The poet drew himself up and replied indignantly, "What right have you to ask me such a question?" The dear man covered his mistake by answering, "Well, if you won't let me save your soul, will you let me save your body?" And he took him to his shop and paid him five shillings a week to do some work a boy of fourteen could have done better.

But the "Are you saved?" method of approach is unnatural. It is forced, and likely to induce immediate resentment, as it did in the case of Francis Thompson.

2. Find a Common Platform.

If you want to lift a man higher, you must start from where he is now and lift him up with you. I have always held that preachers would do far more good in the world if they would cast their black coats away and turn their collars round the right way. Anything that gets in the way of finding a common platform with the man in the street is a hindrance to dealing with souls.

If you want to influence another man to change his mind on a certain point, find out just where your view diverts from his and start from the vantage ground of your agreement. A person is much more likely to go with you where he has never been before in the realm of thought if you are willing to go with him a little way first.

Speak a Familiar Language

3. Learn to Speak the Language of the Ordinary Man.

As a journalist, I seem to have won for myself a reputation for being able to represent religion in the language of the "man in the street." I was brought up on the five points of Calvinism, and accepted them not only as truth, but as the only essential truth. When I found myself in the company of a number of Plymouth brethren I was surprised to find that these men, Bible students as they were, did not understand the phraseology I used. But, strange to say,

when I got to know them a little better, I found that they too, had a religious language of their own.

From that time I decided to interpret my faith in the language of the Bible, in the simplest English I could command. Read the writings of such men as Luther, Bunyan, and Spurgeon. These men reached the masses by their simple, every-day speech.

People today are not reading the Bible or listening to sermons. They are, moreover, having their ideas of Christianity misrepresented by the stage, the film, and the writings of such men as Bernard Shaw, Bertrand Russell, H. G. Wells, Julian and Huxley. Modernism, rationalism, communism, spiritualism, Christian Science, and other systems of thought, have given entirely new and erroneous meanings to ordinary words. Sin and faith, repentance and atonement, salvation and justification, are words simply not understood today as our fathers knew them.

Fish with Rod and Line

4. Pick Your Men.

Remember that in the work of soul-winning no one person is meant to speak to every man and woman he meets. There are two methods of fishing—the net, and the rod and line. The net is used by the evangelist in the mission service. Most of us are concerned with the rod and line method. If you are in earnest and prepared spiritually for this work, the Holy Spirit will guide you to whom you are to speak. You can then be assured that the soul you approach will also be prepared for the message.

5. Concerning Your Manner.

Pray for courage, calmness, tact, and guidance in your approach. Shun arousing resentment. Don't shut the door on yourself. Don't spoil your opportunity by tactlessness, over-zeal or hurry. Always leave off just in time to enable you to take up the matter again. Interest the man, but don't go on a moment longer if the interest wanes. You will never win a soul by boredom. If you create a bad odor for your cause, you not only spoil your opportunity, but that of any other who may come after.

Be a Good Listener

Never disagree violently with any views expressed. You must find a substitute for blunt disagreement. Say, "Well, now look at the matter like this," or, "I quite see your point of view but," or, "There's something for what you say, but . . ."

When engaged in this work always preserve a happy and pleasant manner. Look as if you enjoy the Christ you are recommending. Someone has said, "If you would win some you must be winsome."

6. Now as to Matter.

Don't talk to others as if you are accusing them of some secret sin or hidden crime. People are kept from Christ by self-delusion concerning their own righteousness more than a lack of sin-consciousness.

How to Arouse a Sense of Sin

The first thing to aim at, nevertheless, is to arouse a sense of sin; but it must be done very subtly. Remember, a dead man will not seek salvation. Regeneration is the work of the Holy Spirit, but if you are guided aright in your approach, you can believe that He has been there before you and prepared the ground for the seed you will sow. Your first work is to arouse a sense of spiritual need, and then point to the Saviour.

You can lead men to the acknowledgment of sin by

Your own confession.

The appeal to human nature in general.

The testimony of Scripture.

Contrast with the perfect life of Jesus Christ.

When the sense of sin is aroused, point to the need of a Saviour and tell how Christ meets that need. This is largely a matter of instruction.

7. Deal Specifically with the Anxious Inquirer.

Find out his preparation. A few questions will reveal this. Has he had a Christian upbringing or not? How much does he know of the gospel? Is it sin in general which is worrying him, or some particular sin? Perhaps it is some temptation, or the emptiness of life, or the need of a friend, which is causing anxiety.

Direct the man to some specific Scripture which fits the need. Explain it, ask him to read it himself, out loud, and exhort him to believe it and act upon it.

Pray, and ask him to pray out loud for himself.

When seeking to bring a soul to a decision, don't either expect or make him expect that a feeling of elation will immediately follow. Aim at making him feel the relief of a definite decision being arrived at.

Nurse him. Introduce him to others of his own age who will help him. Do not neglect a newborn babe.

The Need for Holy Boldness

Some will say, "Yes, it's all very well, but I'm simply not cut out for it." Very few are, but the natural timidity must be overcome. School yourself to get into touch with people. Force yourself to the irksome task until it becomes easy. There is a great lack in the Church of that holy boldness, that sanctified daring, which plunges into the enemy's lines and takes a prisoner for the Lord. If the Church is to grow and souls are to be saved, there must be a Christian perseverance in the propagation of the faith and the extension of the kingdom of our Lord Jesus Christ.

The time is short. The Lord is coming. Let Him find us

busy winning souls for Him "until he come."

Editors, The MOODY BIBLE INSTITUTE
MONTHLY:

I am a junior at college. I was converted about four years ago, and felt led to become an evangelist. The summer after that I went to visit my grandmother in Kentucky. There I found a copy of Moody's sermons. I fell in love with them, and they caused me to fall in love with the Bible and soul-winning. Ever since I have been buying every book, magazine and paper that had anything about Moody. He is my favorite.

Last week mother sent me a check for \$10.00. I went to the postoffice, bought a bunch of stamped envelopes, opened my February Moody MONTHLY and began taking down the addresses of publishers that advertised new books about Moody, and sent orders for them. I believe a real soul-

winner reads Moody a good deal, because Moody's one aim was to win souls.

The February issue of the MONTHLY deeply impressed me. It breathed a kind of holy awe over me that still remains. I have been urging my closest friends to subscribe, for I believe they are missing something if they don't.

For a couple of years I have been searching for the best sayings about soul-winning, putting them together, and keeping them close at hand.

Hoping to be of some service to the Moody Bible Institute in the future and to attend school there, I am,

In His service,
(Signed) F. F. S.

TEMPERANCE UNION PRIZE WINNERS

Each year the National Women's Christian

Temperance Union offers cash prizes for original manuscripts suitable to include in the collection of recitations prepared for use in the mental test sponsored by that organization. In the 1937 contest manuscripts were received from thirty-seven states as well as foreign countries, and the following were awarded prizes: For the senior group—first prize, (Mrs.) Elizabeth H. Emerson, Las Vegas, N.M.; second prize, Prof. F. A. Boggess, Boulder, Colo.; honorable mention, Lucile Crites, Spokane, Wash.; Ruth E. Campbell, Milwaukee, Wis.; Rebecca Pearl Russell, Houston, Tex.; Pearl Holloway, Fremont, Neb.; Olga P. Meyer, Marton, New Zealand. For the junior group—first prize, David W. Kassens, Sandpoint, Idaho; second prize, (Mrs.) Edna Reek Brown, Spokane, Wash.; honorable mention, (Mrs.) Margaretta Harmon, Doylestown, Pa.; George C. Alborn, Antigo, Wis.; (Mrs.) Mary E. Saddington, Philadelphia, Pa.; Pearl Holloway, Fremont, Neb.; Florence Marshall, Washington, D.C.; Lois Snelling, Rogers, Ark.

The general theme for the 1938 contest is the value of total abstinence from alcoholic drink as related to business efficiency, health, citizenship, athletics, traffic, and social and spiritual life. The rules for this contest will be mailed to all persons who will send a stamp with request to the National Women's Christian Temperance Union, Evanston, Ill.

Some one has said: 'There are three ways to look. If you want to be wretched, look within; if you wish to be distracted, look around; but if you would have peace, look up.'—D. L. Moody.

"Lovers of Pleasures"

II Timothy 3:2-5

By MARY JEMISON, Talladega, Ala.

A bit of a boy of three, or four,
Played and romped near his mother's door;
As he tossed his brightly colored ball,
He laughed and shouted to see it fall,
With never a thought but to run and play,
And to chase his ball as it rolled away.
A cloud arose, the sky was gray;
But the little boy, so busy at play,
He never once noticed the sullen sky,
Nor the threatening clouds as they scudded by.
The lightning came with a blinding flash,
Quick followed by a thunderous crash!
Then came the rain with a roaring sound—
Poor frightened laddie, he slipped to the ground
And hid his face, with a sobbing cry,
Nor thought of his ball that lay close by.
An open door, a mother's arms—
His haven—safe from all alarms
His fears were banished, and he could rest
Securely on his mother's breast.

Dear Father God, Thy children, we;
But, oh, we have forgotten Thee.
Like happy children at their play,
We've passed the shining hours away;
We could not hear Thy loving call,
For tinsel toy and bright-hued ball
Have filled us, heart, and soul, and mind;
We have been deaf, we have been blind
To threatening clouds, and sullen sky;
We said, "The clouds will soon go by,
We shall not fear, they'll pass away,"
And we continue with our play.
But we who love Thee, who are Thine,
Remember promises divine:
'Twas Christ who said, "And if I go,
I will come back for you." And so,
Though storms may come, we will not fear;
We hope Thy coming, Lord, is near.
An open door, a trumpet call,
And we shall meet Thee, Lord of all,
Beyond the clouds. And now we pray
That others hear of this glad day;
And with this hope a living flame
Within their hearts, praising Thy Name,
Will leave their toys, and turn to Thee,
To serve Thee through eternity.

Prayer As a Priceless Asset

By REV. JOSEPH PEARCE, Knighton, Rads., England

THE are two questions which an earnest Christian never asks. The first is, "Ought we to pray?" The second is, "Does God answer prayer?" The obligatoriness of prayer is obvious to all who attempt to live the Christian life, and answers from heaven are so real and numerous, as to make questioning superfluous.

That prayer is a necessity of the Christian life is readily conceded. It is "the Christian's vital breath, the Christian's native air," but that it does all for us it was meant to do, is very much open to question. Professor Austin Phelps wrote, "Prayer in real life is an object of discovery and surprises," and a very fine believer once confessed, "I had been a long time in the church before I found out that prayer is a something of which one can make a business."

Living in a State of Prayer

A growing experience of the divine life will constantly reveal something new in prayer as a moral force. Three stages of growth are commonly discernible respecting it in the Christian consciousness. They are: (1) prayer as a refuge in emergencies; (2) prayer as a habit at appointed times; (3) prayer as a state of continuous living.

Professor Stuart says very wisely, "I have learned that the value of prayer does not depend so much on its intensity in words, or its regularity in time, as on its constancy as a continuous way of living. We need to live in a *state of prayer*."

It is when we arrive at this stage of spiritual culture that prayer renders us the greatest service. To fall on our knees when sorrow presses us, to have our hours specifically and inviolably devoted to communion and intercession, these are privileges by no means to be disesteemed or neglected. But always to practice God's presence, always to be doing commerce with heaven, always to be ardent listeners as well as supplicants in God's audience-chamber, always to be sensitive and responsive to God's voice, this is our highest life as mortals.

It is this *state of prayer*, praying without ceasing, and not spasmodic, fugitive intercession, or even regular habits of prayer, invaluable though they be, which does the most for us. The spiritual temper is indispensable to fruitful supplication. The men mightiest in prayer, toughest and sturdiest in trying ordeals, saintliest in character, most opulent in experience, and most useful in ministry, have been those who have lived "in the secret place of the most High."

The Peril of Worldly Domination

Living in a state of prayer *spiritualizes life*. One of our commonest perils is that of becoming materialized. We are exposed to such a series of sordid forces as to be in danger of becoming colored and complexioned by them. There are men on all sides of us who cannot, even with the greatest stretch of charity, be regarded as spiritual. They have lost their soul in a pampered

body. They have given oblivion to heaven in grasping at the earth. They have sacrificed God to their love of matter. The things unseen are swallowed up in the things seen.

The loss of the soul is not an empty platitude, a mere rhetorical phrase as some allege. It is a startling fact. Many a man has become despiritualized by material and carnal influences. To this dread peril we are all liable. Many things conspire to filch from us our spirituality. The tangible world oft appeals to us more strongly than does the intangible. We can see our body but not our soul, earth but not heaven, matter but not God. We can hear the voices of this world, so noisy are they; but that of the next, so soft are they, as to make little impression upon our deafened ears. The things of this life seem so spectacular and dazzling, while those of the next are modest and unostentatious, and hence we succumb to the impact of the sensuous.

Then, we are engaged more with what we call the secular than the spiritual. We spend hours on wage-earning and general worldly activities, but the minutes could be easily counted which we devote to soul affairs. No wonder that the world invisible is but dimly apprehended; that piety is starved and stunted; that the whirl of trafficking, exiles the angels who would gladly minister to us, and silences the songs of the soul.

Yet again, the temptation is always strong to give greater zest to pleasure than to piety. We see professors of Christianity strangely excited about sport, but alas! cold enough in patronizing the means of grace. Then, once more, even our religious services and engagements may harm us instead of helping us. They should invariably help us, but if we treat them as ends in themselves, instead of as means to an end, if we minister for our own gratification instead of for the glory of God, if we give so as to gain favor instead of honoring our Lord, these things are fatal to a robust spiritual life.

How Prefer Piety to Pleasure?

How can we overcome this subtle and seductive peril? How can we save our souls alive? How can we guard them against this coarsening, debilitating, deadening spirit? Only by living in a state of prayer, by the upward look, the serious engagement of ourselves with God, the maintenance of our contact with the Infinite One. The praying spirit breaks the spell of materialism. It makes the invisible world more real and potent to us than the visible. It gives us power to spiritualize our secular avocations, to sacramentalize "the daily round, the common task." It gives us a decided preference for piety to pleasure. It saves us from the deadening influence of formalism in our religious activities, dethrones self and enthrones Christ, and creates around us an ennobling and saving atmosphere.

Living in God's Atmosphere

Living in a state of prayer *tranquilizes*

life. There gather about us numberless distracting and discomposing influences of which we are compelled to take note. Unquestionably, we are exposed to serious disturbing factors which tend to spoil the unity, rhythm, and purpose of life. The wind blows off the water, and we are in a state of sad apprehension and disquietude. The scowl appears on Saul's face and we dread the throwing of the javelin to our hurt. A black cloud blots out the blue from our sky, and also the sunlight from our face. The least thing goes wrong, and we are all awry, or the newspaper adumbrates the approach of nation-shaking terrors, and forgetting God we fear the worst. The psychologist unveils an inner world of phobias, which in many cases, drive the unthinking to the verge of madness. Is there any way of being proof against these disturbing factors, finding equipoise, calm, unity of life?

Yes, prayer is the sublime secret. It takes us into God's atmosphere. It puts upon us God's soothing and succoring hands. It brings down upon us and puts into us, God's peace which passeth understanding. It leads us to submission, to a wholesome resignation, to a holy patience. It teaches us to rest in the Lord, to wait upon the Lord, yea, to abide in Him. The ship in the land-locked harbor, the bird in its homemade nest, the child nestling on its mother's bosom—these are faint images only of the sweet repose enjoyed by those whom prayer conducts and keeps under the shadow of the Almighty.

It is said that astronomers are, as a rule, men of tranquil temperament, because the expressive silence of the starry firmaments has calmed their spirits. Communion with God—vivid, vital, unintermittent—saves us from fret, fear, and loss. No pen will ever write the picturesque and pleasing story as to how this storm-tossed life was rendered placid; how that became emancipated from thralldom to anxieties and vacillations; how this soul found joy and peace in believing, and that despite an untroubled environment, had an undisturbed serenity within. A state of prayer means indubitably, that we are dwellers in God's palace of peace and that we are perfectly at home there.

Living in a state of prayer *energizes life*. A reverent study of the foremost Christian personalities, both ancient and modern, proves most convincingly that those who wait upon the word are vitalized and energized in most wondrous fashion, and thus find equipment, impulse, and sustaining power for effective service. It is inspirational to think that our personal prayer can eventuate not only in our personal quickening, but can register itself unmistakably in the empowering of others.

What an Invalid's Prayers Did for Moody

While the Moody commemorations are in progress, could we find a more relevant illustration of our point than one concerning that mighty man of God—a story oft

(Continued on page 78)

Soul-Winning Plans and Experiences

The Personal Touch

By William J. Riehl, Jr., New York, N.Y.

UNDOUBTEDLY, the most important thing in soul-winning is the personal touch. "If I wish to be approved at the last," J. Wilbur Chapman once said, "then let me remember that no intellectual superiority, no eloquence in preaching, no absorption in business, no shrinking temperament, no spirit of timidity can take the place of or be an excuse for my not making an honest, sincere, prayerful effort to win others to Christ by means of the personal touch."

If personal evangelism is so vital to our own standing in God's sight, and there is no denying that it is, then is it not surprising that so few of us seem willing to lend our time and strength more often and more definitely to this very necessary form of service? The usual reason for neglect is that we are too busy, too "absorbed in business" to do any personal work. This reason will not hold water. The truth of the matter is that we are *too timid*. And timidity, in a case like this, is sin.

The thing to do when we are confronted with the truth of this is not to wilt like an autumn leaf, but to call upon God to dispel our fear, so that without any hesitation we can sit down next to an individual in a street car, hand him a tract, and when he has finished it, explain the way of salvation to him.

An Old Man Who Was Not Too Old

By Rev. R. I. Humberd, Martinsburg, Pa.

I was helping to prepare the office building of a Bible conference in Michigan, and had just started up town for some paint, when I met an old man, almost blind, and with a box on his back. He asked for directions to the main part of town. I answered his inquiry and, as usual, I asked if he was saved.

"Saved? What do you mean?" he said almost fiercely.

"Have you ever taken Jesus Christ as your Saviour?"

"Jesus Christ? What does Jesus Christ have to do with me?"

He seemed very angry and I almost passed on fearing further conversation might bring trouble, but I proceeded cautiously and soon entered into conversation with him. I found that he was very desirous of being saved, but was surprised to have a man ask him that question.

Taking out my New Testament, I read many passages to him. I learned that he had been a Roman Catholic in earlier days, but some forty years ago he had forsaken that religion. He had read the Bible with a

desire in his heart for salvation, but had come to the conclusion that he was too old to be saved. I showed him John 3:16, and told him to put his own name in the place of the word "whosoever," but he insisted that since he had been a sinner for sixty-seven years the Lord would not have him now. I asked if he did not want to go to heaven, and he eagerly replied that he did, but he was firm in his conviction that he was lost and there was no hope for him. I felt that his heart was prepared for salvation, for he knew himself to be a sinner and unfit for heaven, and yet he greatly desired to go there.

A member of my church was also working at the place, so I called him and told him the difficulty. The Lord gave him just the message that the old man needed. In answer to his plea that he was too old, the other brother told him the story of the men who worked in the vineyard, some laboring all day and some only an hour, and yet they received the same wage. We explained to him that salvation was not a matter of our works, but a man could be saved in old age as well as in younger days.

Immediately I perceived that the sword of the Spirit had found his heart, and we went into the building to pray. I besought the Lord to open his eyes and enable him to see that salvation was for "whosoever will." The other brother also prayed. Then I asked the old man to pray. Deliberately but cautiously, he talked to the Lord, telling Him of his desire to be saved; then he humbly put the keeping of his soul into the hands of the Lord.

When he had concluded his prayer and before we arose from our knees, I took his hand and said, "Now you have accepted Christ as your Saviour. What does He say about it?" The Holy Spirit had done His work and had flashed a scripture into the old man's heart that had not come into my mind, and I was greatly surprised at his answer, "He says, 'Him that cometh to me I will in no wise cast out'" (John 6:37).

Later I said "Good-bye," and started to town, but with joy in his heart he said, "Oh, I don't like to say good-bye, for I feel like I am leaving something behind." Over and over again he expressed his great joy and gratitude for my having spoken to him.

The old tramp went on his way, but the bundle on his back was lighter and the sun was not so hot, for, like the Ethiopian of old, he had a new found peace in his heart, and he "went on his way rejoicing" (Acts 8).

"My Boy Is Gone and He Knew Christ!"

By Rev. W. F. Roadhouse, Toronto, Can.

"To your charge, sir, I am committing my boy."

Thus spoke a rough-looking, lumberjack father to the young pastor, in an Ontario lumber town. Burdened for his salvation, he had brought his eldest son into the hospital across miles of deep snow that Lord's day. He was incurable, about thirty years of age, red-haired, and utterly cross-grained in spirit. When told of his anxious father's promise to pray as we sought to be God's messenger, he resented it. He would not have God's message of Calvary. Two months went by as we visited him faithfully.

One day we were oppressed by the feeling that this soured man was slipping into eternity. That day his room was crowded and we could not speak. But we vowed to God we would go again and speak if the whole hospital were around his bed. Fortunately he was alone. We drew up a chair, pulled out our pocket Bible, and told him we literally *must* make "the way of life" plain, which we did using Isaiah 53:6; John 1:12; 6:37, etc. We clinched it with Dr. Torrey's illustration that represents the sinner's black load of sin by a book upon his one hand; then transferring this load to Christ, represented by the other hand, thus saying, "The Lord hath laid on him the iniquity of us all." Praying then, we lifted him in faith to God, and left him. All the while he was gritting his teeth in antagonism to the whole business.

Several days later the Christian nurse met us as we ascended the staircase to the ward. "Mr. R., your parishioner went home this morning, and died resting in Christ. None other spoke to him." I said, "Thank God, we got him through." This fact that interceding father knew, and no human voice told him. "My boy is gone, and he knew Christ," were his first words as he stood before our door that same evening, footsore and weary. His wrestling in intercession was rewarded.

"Ye also helping together by prayer for us," is a twofold factor in the conversion of perhaps every soul, the conjoining of forces. And hence let us not be too proud of supposedly personal results. "The day" will declare these things, and the spokesman and the intercessor will rejoice together.

Sinner Made Clean

"Get out of here! I don't believe in your religion and don't want your Bible. Get out!"

"By the looks of things you haven't gotten very far without the Bible. Why not give it a chance?" asked the missionary.

"You ain't going to scare me into religion. Wouldn't I look nice joining you folks?" he scorned. "I'm in for a good time."

"But when your good time is over, when death must be faced and you have to meet God, what then?"

"Oh, well, when I get old I'll get religion. No time for it now. It's none of your business anyway."

The following week the former Moody student and her husband ran across this man again. He yelled, "Hello, preacher, are you still worrying about me? You ain't welcome, so stay out!"

They continued calling on this man. One day he said, "I'm a great sinner, a great sinner." They told him, "You have a great Saviour, a great Saviour." He said he wanted God but beer was too much for him. The door had opened. They told him of the love of Jesus. For ten minutes he listened and spoke not a word. They continued talking to him about Jesus; a lump rose in his throat, and he began to cry.

"Why do you care for me?"

"Because Jesus loves you."

"Loves me? You got the wrong man. He could never love me."

Again they told him the story of the old rugged Cross. He lifted up his head and dropped to his knees and said, "I'll take Jesus."

Thank God, the precious blood of Christ can make the vilest sinner clean, and also keep him clean.—*Student News Service*.

They Counted the Cost

Every week the Moody Bible Institute sends out bus loads of young people to different sections of the city to hold gospel meetings. Hundreds of people would never hear the gospel if it were not for these groups who go out on the street corners and testify for Christ. Let us join one of these groups, and share the actual experiences.

First, we meet with the group for a half hour of prayer. Then the bus is loaded, and we are off.

Someone starts a chorus and all join in. We ride around several blocks looking for a desirable corner. One is selected, the organ is set up, and the students gather in a semi-circle. Hymns are sung and testimonies given. One passerby stops and listens, then others hesitate and stop. Soon a crowd has gathered. A hush seems to go over the crowd as one by one the young people tell of what Christ has done for them. A gospel message is given by one of the men students. The crowd listens attentively. As he brings the message to a close, he tells the audience that if any of them would like to know more about this Jesus, to come up to one of the students when the meeting is over.

One of the young women sings,

"Have you counted the cost

If your soul should be lost,

Though you gain the whole world for your own?"

Men, women, and children come to the front. Each student is surrounded. Eager listeners desire to know more about Jesus. Thirty-eight souls are brought to Him that night.

The students' faces were lighted with joy as they returned to the Institute. There is no joy to be compared with the joy of winning a soul to Christ.—*Student News Service*.

"Love Your Enemies"

"Will you kindly send to me, for approval, the Fundamentals of Christian Faith Course?

I wish to assure myself that it will be suitable for a young convert."

This is quoted from a letter recently received at the Correspondence School of the Moody Bible Institute, from one of the Institute donors. The four textbooks were sent, and in a few days a letter was received from the inquirer which enclosed a check to cover the course, stating that the textbooks had been sent to a recently converted young man, and asking that the Correspondence School forward all necessary materials to him.

The woman who had written presented a most interesting story concerning the young man. He had been walking the broad path of life; the Devil had him in hand, and had led him to be a thief. He had broken into this woman's house and robbed it. He was caught, brought up for trial, convicted, and sent to Joliet prison. In time the woman visited him in prison. There she showed him, through the guidance of the Holy Spirit, the way of salvation. She made plain that if he would place his trust in the Lord Jesus Christ, he would be saved. The Holy Spirit used the message, and the prisoner accepted Christ as his own personal Saviour.—*Student News Service*.

Sixteen Prisoners Saved?

By Peter Stam, Sr., Paterson, N.J.

With a company of workers and volunteers we met at ten o'clock in the morning, and opened our meeting by singing,

"I've tried in vain a thousand ways
My fears to quell, my hopes to raise;
But what I need, the Bible says,
Is ever, only Jesus."

After singing a few choruses, our workers sang,

"At the Father's throne above
Jesus pleads for me;
Pleads in pity, pleads in love,
Pleads unceasingly;
He that suffered in my stead
Now is risen from the dead,
Ever lives to intercede,
Jesus pleads for me."

God's blessing was asked upon our meeting, and then several of the workers and volunteers testified to the grace of God and told the prisoners what satisfaction they had found in the Christian life. The prisoners listened with great attention, which is always an inspiration to the Christian worker. Each speaker stressed the importance of studying the Word of God, and especially of accepting our Lord Jesus Christ as Saviour. The writer spoke on Romans 6:23: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Oh, how these men looked at us and drank in the truth. We impressed upon their minds what He had wrought in our individual lives, in the home life and in the nation's life. The wages of sin . . . death! We can see that all around—death, death, death! But oh, then the glorious message of our God. The gift of God . . . eternal life through Christ Jesus our Lord.

We said we would give an invitation, but didn't want anyone to stand up or respond except he believed with the heart the message from God's Word and desired to confess with the mouth that Jesus was Lord to the glory of God the Father. We felt that we wanted to give them the opportunity of confessing Christ. We gave the invitation, and in the midst of a great number of other prisoners,

sixteen men stood up, and thereby signified their confession of Christ. The workers left the prison with joy in their hearts, and we believe there was joy in heaven also. Christian reader, will you not pray with us that God may make this a real work in the lives of these prisoners, so that they in turn may become true witnesses for God?

At the present time there are in the state prison four murderers whom we believe to be children of God, a Mohammedan, an Italian, a Hollander, and an American. These men have life sentences, but God is able to save even the murderer. How marvelous! What a great salvation our blessed Saviour wrought upon Calvary's cross!

Reader, you may not be in prison, yet you may be a prisoner. The prisoner who receives the Lord Jesus Christ as Saviour becomes a free man, but the man who continues to reject so great salvation is still a slave of sin and Satan. May the Spirit of the living God touch the heart of the unconverted reader, that he may realize that he will spend eternity either with God and the redeemed in heaven, or with Satan and the doomed in hell.

A Testimony That Brought Salvation

By S. M. Ransome, Rockford, Ill.

As a boy I lived in an outlying suburb of Liverpool, England. I attended the prospective communicants' preparatory classes, which were conducted by the clergyman, the Rev. Canon Lander, who afterward became a bishop in Hongkong, China. In these classes he brought me for the first time face to face with the reality of conversion, something of which I was entirely ignorant. He did this by describing his own conversion, which was somewhat as follows:

"I was a student in college and while there attended Moody's meetings. I became deeply interested and desired to be saved, but one thing stood in my way, and that was the fear of one of my best friends, and how he would feel and act if he heard that I had been converted. On mentioning this to one of the workers, he inquired the name of my friend. On being told, he replied, 'That young man was also in here the other night and gave your name as the person whose possible displeasure and ridicule stood in his way!'"

Shortly after, Mr. Lander was converted, and on reaching his bedroom, his first act was to crawl under the bed and pull out a large text which his sister had sent him, and which he had deposited in that place. This he put on display on his mantel shelf.

The foregoing simple testimony, the first I recall having heard, lodged in my own soul, causing conviction and soul exercise, which ultimately resulted in my own salvation through the words of a hymn sung one Sunday evening in that Episcopal church, "Just as I am without one plea."

The above events transpired in 1896, and since then I have had the joy and privilege of telling others of this great Saviour and His wondrous salvation. This makes me, I judge, one of Mr. Moody's spiritual grandchildren!

Adaptability in Soul-winning

By Rev. Herbert Lockyer, D.D., Liverpool, England

Many a worker fails in the divine vocation of soul-winning simply because the art of adaptation is not closely studied.

If one would be an *adept* at winning souls they must *adapt* themselves to the souls to be won. Years ago I remember one of our tutors in the classroom telling us how insulted a man with a pair of wooden legs was, because a somewhat careless Christian worker handed him a tract on dancing. Truly an illustration of the necessity of studying one's approach to lost souls!

Sir George Williams, founder of the Y.M.C.A., and personal friend of Dwight L. Moody, was a master in the way of attracting young men to the Saviour. The story is told of one of his workers in London, who became deeply concerned about the salvation of a young man whom he knew. Evidently his persuasions were of little avail, and telling Sir George of his failure to win his work-mate, he wondered what else could be done to interest the unconverted fellow.

"Well," said Sir George Williams, "what does he like? Has he any particular fancy?"

"Nothing in particular, unless it is oysters," replied the Y.M.C.A. worker.

"Oysters!" exclaimed Sir George. "Let us arrange an oyster supper and invite your friend."

Out went the invitation to the oyster supper, and not suspecting that oysters had anything to do with salvation, the invitation was accepted. Sitting alongside of Sir George, the lover of oysters found himself delighted with his favorite dish. With spiritual guile Sir George, after expounding the value of oysters, managed to bring the conversation around to the young man's necessity of salvation, with the result of an oyster supper ending in a praise meeting for a soul truly saved. Surely such a story is another telling illustration of the art of adaptability.

Our Lord, of course, has left us a superb example of how to pass from the natural to the spiritual. In John 4, we find Him weary and thirsty. Sitting on the well, He sought for a drink from the woman who had come to draw water, and with the sparkling draught before Him, it was comparatively easy to speak to a sin-stained soul about the well of water springing up into eternal life.

A Personal Experience

By Mattie A. Shreve, Wayne City, Ill.

Almost two years ago, I entered a hospital for a major operation, and remained for three weeks. A deep friendship developed with the night nurse, but she was not a Christian. My heart became burdened for her.

As Christmas drew near, I sent her a greeting, enclosing a note. I wished her a happy Christmas, and added, "But most of all I wish for you to have in your heart the greatest gift in all the world—the Christ."

She replied by return mail. She was brokenhearted. My statement had touched her heart. She had cried all night. She realized that if she died before another day, she would be forever lost.

We began to correspond, but it seemed she was unable to see the light. As soon as I was able, I visited her in the hospital, and in the privacy of her room she was happily converted. That was eighteen months ago. A few days ago, I visited her again. She is joyfully and faithfully working in her church, and using her Christian influence to bless all with whom she comes in contact as she ministers to their sick bodies. As I left her, she said, "I want you to know and always remember that you mean much to me."

Surely a Christian finds joy in soul-winning!

Preparing for an Evangelistic Campaign

By Rev. Paul D. Friederichsen, Grand Rapids, Mich.

In preparation for an evangelistic campaign, the members of the board of The Open Bible Church, of Grand Rapids, felt the need of some way to definitely reach the community with the gospel. The neighborhood is teeming with people of every creed from atheists to Mohammedans. A committee was appointed of the pastor and two board members, who went to work to devise a plan to reach these souls.

A census was the first step. Sunday afternoon volunteer workers were gathered and given instructions how to secure the needed information on the 3x5 cards, and then sent out to report the next Sunday afternoon. Each was given a district of approximately fifty homes.

The canvass completed, the committee reviewed the cards and separated the prospects from the non-prospects. From these white prospect cards duplicate salmon-colored assignment cards were made out to be assigned to workers at the next Personal Worker's Band Meeting. The white cards were retained in the file with the worker's name on it and the date they were assigned for a record.

This group meets every other Monday. It is guided by a very simple organization which is outlined in a brief constitution. The officers are the pastor, as adviser, the president, and an executive secretary, who may have as many assistants as necessary. The meetings are for the purpose of inspiration, reports, assignments, instruction, and prayer. The qualification for workers is that they be born-again men and women who are able to give a clear-cut testimony of salvation. Each agrees to co-operate in carrying out assignments within his God-given ability.

So far there is a library of twenty books on personal work from which the members may choose reading matter to improve themselves in the art of soul-winning. The workers go out either singly or two by two, and their work for the past two years has been marked with genuine blessing. They have been able to lead many to profess Christ as Saviour, and the workers have themselves grown and benefited tremendously.

We have three great enemies: the world, the flesh, and the Devil. But we have also three great friends: the Father, the Son, and the Holy Ghost.—D. L. Moody.

Greek Word Studies

By Kenneth S. Wuest

COMMUNION WITH JESUS

Our Lord was washing the feet of His disciples. He came to Peter who said, "You shall not wash my feet, no, never." Our Lord said, "If I wash thee not, thou hast no part with me" (John 13:8). The verb "wash" is from *πιέτω* (*niptō*), which means "to wash part of the body, as the hands, feet, face." Peter answered, "Not my feet only, but also my hands and my head." Jesus answered, "He that has been bathed perfectly is bathed, and does not have need except to wash his feet, but is perfectly clean." The first word translated "wash" in verse 10 in the Authorized Version, is from *λούω* (*louō*), which refers to a complete ablution. It is in the perfect tense, which refers to a completed action in past time and its present results. The second word rendered "wash" in verse 10 is again from *πιέτω* (*niptō*).

The spiritual lesson which our Lord was teaching, in addition to the example of humility which He set forth, is as follows. The Roman empire established public baths in its cities. A Roman would leave his home for the public bath, where he would perform a complete ablution. Thus entirely cleansed, he would walk home through the dusty streets, and his feet only partially protected by his sandals, would contract defilement. When he reached home, it was not necessary for him to bathe again, but merely to cleanse his feet.

So at Calvary, the believer is completely cleansed from his sins for time and eternity, his present justification depending upon the past perfect complete action of God when the sinner trusted in the blood of Jesus for salvation. His standing before God in point of law is not only that of a guiltless man, but of one with a positive righteousness, even Jesus Christ. But as the believer walks the pathway of this life, sin may defile his experience, and as a result, fellowship with God is broken. He does not need to be bathed all over again, but to have his feet washed, that is, his walk or experience cleansed, for feet stand for the Christian's walk. Thus "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Our part in Christ is our position in Him. This is eternal. Our part with Christ is our fellowship with Him. This is dependent upon our walk. Some one has said, "Our union with Christ is so strong that nothing can break it. Our communion with Him is so fragile that the slightest sin can break it."

RECIPROCAL FELLOWSHIP

"We are having constant fellowship with one another" (I John 1:7) is the translation of *ἔχομεν μετ' ἀλλήλων* (*echomen met' allēlōn*), sentence which refers, not to saints having fellowship with saints, but of the fellowship between the saint and God. The theme of the book is "The Saint's Fellowship with God" (1:3). The analysis of the section is, "Walking in the Light, a Condition of Fellowship" (1:5-7). In verse 5 God

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Youth Page

Elizabeth Andrews Houghton

The Witness of a High School Teacher

By Reynold Wik, Norbeck, S.D.

My vocation, like that of thousands of other young people, is that of teaching school. I belong to that somewhat privileged group who try to help high school students direct their lives into paths which will be enjoyable and purposeful.

I believe that most teachers are cognizant of the fact that each day they are called upon to face classes which are composed of a variety of personalities, each possessing his own individual idiosyncrasies and character traits. Although these students vary in their ability to adapt themselves to new situations, yet they are very much alike in the sense that they are all very easily influenced by the words and actions of their teachers.

If this is true, then it is imperative that we, the leaders of youth during these formative years, be extremely careful to see that the influence which we radiate will be beneficial and constructive.

As Christians, what a tremendous opportunity we have! What a practical workshop in which to exemplify the principles and teachings epitomized by Christ Himself! Could we find a more ideal situation in which to emphasize those characteristics which the Master Teacher advocated?

Perhaps most of us have faced the following problem. How can the value, influence, and reality of Christianity be correlated with the various courses of our curriculum without offending or antagonizing the average student? In attempting to analyze this problem, my initial contention would be that the question itself tends to reveal its own solution. Is it not this exaggerated fear of creating hostile opposition and the dread of being thought overly "religious" which causes us to let our real Christian beliefs and convictions go unexpressed? With this oversensitive and ultra-conservative attitude we tend to emphasize the material and physical aspects of life. At the same time, we neglect to mention the factors which pertain to the influence and contributions of Christianity. Thus we let our actions nullify our desired objectives.

To be more specific, let us consider this indictment more fully by referring to the field of English literature as an example. In Shakespeare's *Macbeth* we notice that the author makes use of two terms, "Hecate" and "Golgotha." In the interpretation of the word "Hecate" the teacher is usually very positive. We carefully explain that this name refers to the supposed chief of evil spirits. We elaborate upon his powers, his imaginary actions, and his relation to the clear understanding of the play.

On the other hand, if a pupil should inquire what the word "Golgotha" connotes, what would be our answer? Will we reply with as much enthusiasm, confidence, and animation as we did in the case of "Hecate," or will we revert to vague expressions and meaningless sentences? What causes us to

evade the issue by stating that the word "Golgotha" denotes a certain hill in an ancient city, and that the word holds a definite religious significance for a specific class of people?

In situations such as this, why do we insist upon treating mythology as if it were based on fact, and then speak about the historical facts of Christ's life as if they were mythological?

As true witnesses let us try to be more consistent educationally. Let us avail ourselves of the opportunity to present Jesus Christ, not as a theoretical nonentity, but rather let us portray Him as the Saviour. If we are to be "living epistles known and read of all men," let us endeavor to walk worthy of our vocation by being sincere witnesses.

Youth Rally—Radiant History

By Rev. William M. Runyan

For a second year throngs of eager youth spent the Labor Day week end in the halls of the Moody Bible Institute, Chicago. President Will H. Houghton brought with him from other fields of labor a deep and persistent concern for youth. The call for last year's rally brought encouraging results. Registration this year was nearly double that of last year. Outreach of influence is noted in the fact that groups of youth from churches, young people's societies, or Sunday Schools were on hand from Missouri, Iowa, Minnesota, Indiana, Ohio, Michigan, Wisconsin, South Dakota, and of course Illinois. These and other states were represented by individuals from hundreds of separate communities.

What an eager crowd! High school students and young collegians predominated. Their mental alertness appeared in the diligence with which some of them "jotted down" pointed thought arrows, outlines, and trenchant sayings that they could pass on at home when reports of this pilgrimage should be permitted them. They kindled their torches and will disseminate the flame—a part of the logical use of the youth conference as an annual event. The twenty hours of attendance and attention in the Auditorium gave access to variety in point of personality, utterance, method of biblical interpretation, and song administration.

The Moody Musical Messengers (Davies, Lindblad, Keur), advanced students who have been loaned by the Institute for a year of ministry in Centenary Celebrations and evangelistic meetings, proved a thoroughly competent group for the occasion. With Keur at the pipe organ, Lindblad at the piano, and Davies directing, the general mass singing was quickening, inspiring, and spiritualizing. Much chorus singing was indulged, but not in a frivolous manner, and it was interspersed with solid hymns and songs. The special numbers by the trio are among the treasured memories of the sessions.

President Houghton was constantly at hand, presiding, having interviews, pressing the calls for decisions and consecrations, blessing by warmth of personality and fervor

of heart. His one address combined to welcome all guests and open to heart and mind the message of the youthful John Mark, in his Gospel.

Rev. Ralph E. Stewart functioned as instructor in the art of personal evangelism, having two sessions available, with Dr. Houghton's *Lessons in Soul-Winning* as text.

Rev. G. Allen Fleece, fragrant spiritual gift of the Southland, brought the multitudes very near to God in richly fruited expositions—three of them. The Holy Spirit sees to it that none despises his youth, for he speaks with the quiet assurance of one who has been with Jesus and learned of Him.

Rev. Vance Havner, from historic Charleston, S.C., wielded a scimitar, but in holy war. He touched the whole gamut of spiritual emotions, and when on Sunday night he made appeal for definite decision for the yielded and serving life, many thoughtful and convinced hearts gave testimony. And then, the call to accept Christ—souls came to the front, in courageous avowal of intent, and were instructed and prayed with in the inquiry room. There were also a number of conversions among visiting groups between times.

Dr. Harry Rimmer, who helped launch the rally last year, gave three characteristic addresses this year. His ministry is that of the defender of the faith—and valiantly he performs his distinctive task.

Missionary Harold B. Street drew upon the David-Goliath episode as fitting symbol of the contest of Christian forces against giant wrongs in Ethiopia.

Director Wendell P. Loveless, with W-M-B-I studio helpers, had a period, with arousing music and a penetrating address.

The "findings committee" of this convocation was a committee of the whole. And their findings were many and heartening—some finding Christ; some a new vision of service; a new technique for dealing with souls; a new method for promoting sacred song; a new understanding of the joys in out-and-out Christian living. And countless other findings.

All approach to, labors during, and memories following combine to justify the four-day rally, and herald its return after a hurrying twelve months. May all return, with many friends, next year.

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REVAMPING PAGANISM

If any among us have entertained the hope that heathen religions were about to collapse and their adherents turn en masse toward the light of Christian truth, the outlook must be extremely dark and discouraging. But to the enlightened servant of God there is no real occasion for disheartenment, for are not things working out in accordance with the program so definitely disclosed in the inspired Book? The false systems are all doomed, and shall be completely wiped out, but that wonderful day is not to be until the King comes back in person. Up until the time of His appearing the powers of darkness are to carry on, with ever increasing subtlety, and ever more alluring delusions, so that, if it were possible, even the very elect of God would be deceived.

During the opening years of this century, there arose a mighty wave of confidence on the part of protagonists of our modern western culture, that a radically new world order could be brought about if only our western philosophy of life could be shared with the inhabitants of Asia and Africa and other less fortunate places. There were many Christian leaders whose lack of discernment led them to confuse Christianity and Western culture, and who embarked upon a program of exporting Western culture as though it were Christianity in the concrete. For a short while events in the foreign field seemed to indicate a great movement, all around the world, toward things of the West, as though the backward populations had suddenly awakened to the fact that a pearl of great price was within their grasp—that Western altruists were sharing with them the long sought secret of Utopia.

Alluring Modernism

As China and India and Japan looked in the front display window of the West, they were deeply moved with covetousness. And when it was explained to them that all this amazing achievement was due to Christianity, they immediately wanted Christianity, if that was the way to attain unto a place under the sun alongside of powerful Britain, Germany, France and U. S. A. For a time it looked as though the foundations were being knocked out from under Hinduism and Buddhism, and that Confucianism, Taoism and Shintoism would soon lose their grip. Indeed Mohammedanism has also suffered a great battering, and the old regime in Turkey, Arabia and Persia has completely lost out. But, sad to relate, the vast majority of those shaken loose from these old "isms" have turned to atheism or some newly fashioned cult of pantheism.

The striking thing of the present hour is

the revival, in modernized dress, of these same hoary pagan systems, revised in doctrine and practice to fit into the demands and tastes of modern life. It is not merely that the uneducated masses still cling to their old superstitions—which they do, but modern educated men are revamping the faith of their fathers and devising modern methods of propaganda—seeking to reclaim lost ground and, if possible, carry on an aggressive movement in the West. Paganism is not going to fade out, or lose its grip on the world's population, not so long as the powers of darkness continue to invent strong delusions.

and an atmosphere created that will not repel the modern ascetic sense. In Japan, Buddhism, as well as Shintoism, is experiencing a pronounced revival, one indication of which is the erection of a large number of modern styled shrines, each with an enormous outdoor figure of the Goddess of Mercy. Some of these are one hundred and thirty feet high, artistically designed, and when illuminated by flood light, make a weird and strong appeal. Increasing thousands are flocking to these shrines.

Turning Back Again

Thoughtful people in China are strongly of the opinion that the ways of their fathers were vastly superior to the modern social and political philosophy introduced from the West, and there is a concerted movement on foot for the restoration of the strong points of Confucianism. In India the popular mind is expressed in the almost universal reverence for Mahatma Gandhi, who may be taken as an index to Hindu thinking. Gandhi ardently and devoutly defends Hinduism, even its caste system, and stoutly affirms that he has no thought of becoming a Christian. In Japan, the government is taking extraordinary action to restore ancient Shintoism, and is training its millions of school boys and girls to worship the Sun Goddess and the spirits of departed heroes.

A New Adjustment

While Mohammedanism is "cracking up" in the Near East, the fragments are being rapidly re-assembled into something modern. El-Azhar University in Cairo is offering a modernized curriculum, with an increasing enrollment, sending out large bands of missionaries, and broadcasting Mohammedan propaganda from a powerful up-to-date radio station. Mosques are being modernized in equipment and services. The call to prayer is no longer limited to the range of a human voice intoning from a minaret, but is heard over the radio in every street and alley, throughout the whole Mohammedan world. Moslem women are laying aside the veil, riding about in motor cars, and even participating in public social affairs. But the masses of Mohammedans have no thought of becoming Christian.

Buddhists were for a while literally staggering under the oncoming of Western ideas, but are now fast recovering their *esprit de corps*, and we read of large Buddhist conferences attended by hundreds of official delegates bent on active, aggressive missionary work, such as Buddhism has not dreamed of for centuries. They are actually organizing Buddhist churches and Sunday Schools, and utilizing all the means and agencies employed by Christian missionaries. Temples are being made more attractive and inviting,

But in the meantime God is gathering out the elect. As the gospel is being proclaimed in the villages of India, along the highways of China, among the jungle folk in Africa, and to the roving bands in Mongolia, or the uplands of South America, believers are being called out, and the Bride of Christ completed. Heathenism may become even more pagan, even more rebellious against the Light; but Christ's servants may say with Paul, "None of these things move me." "Yet a little while, and he that shall come will come, and will not tarry."

A GARDEN IN THE WILDERNESS

Back in the forest some two hundred miles from Benito (Spanish Guinea, West Africa) is a little flock that you should know. It was the month of October. The Sunday morning sun rose over the hilltops and shone warmly down on the thatched roof of the chapel. This was a signal that it was time to beat the drums to summon the villagers to worship. But the beater of the drum and leader of the worship was nearly one hundred miles away attending the school that was being held for the pastors and evangelists. The little group of Christians, like the forty other groups throughout the forest, was temporarily without a leader.

Without a leader? Oh no, for there was



A modern Buddhist sanctuary, in Calcutta, India, built 1920. Buddhist orders and groups from all over the world have contributed toward the furnishing of plaques and memorial tablets.

Menge. She it was who, a few years ago, the first convert in all that region, gathered together her first followers and with her own hands built the little mud chapel. Could not she who, before the coming of the mission into her town, had led and taught her people, do so again, now that their newly assigned Bible-reader was absent?

Swiftly her hands flew to the beating of the drum—a man's job, but Menge was remarkably equal to a man's job. The Sabbath summons went forth on the wings of rhythm and soon the little chapel was filled. Menge stood before her children as of old and led in praise and prayer.

In Stalks the Enemy

Suddenly a shadow darkened the doorway and four uniformed police shoved their way into the chapel. Simultaneously a score or more of the congregation sped through the other door and ran panicstricken into the forest! Was not this war time? One never knew what might happen when a soldier appeared; beatings, imprisonment, abuse, lurked within the shadow of his gun.

"What are you doing here?" demanded the soldiers of Menge.

"We are worshiping God," she answered calmly.

"But no meetings are allowed now. It's against the law. Who is responsible for this gathering? Who beat the drum?"

"I did."

"You—a woman?" they scoffed. "We don't believe it. Let's see you beat a drum."

So Menge led them out, took the sticks in her hands and proved to them that she could beat a drum.

"Very well then," they said; "you are the principal offender and your throat will be the first one cut. Now who else? Who are the church members here?"

Menge turned to find that many more of her group had taken this opportunity to escape, but one, recently baptized, found courage to stand forth.

"I am a church member," she said stoutly, and immediately received a hard slap on the face.

"Who else?"

"I too," and a man took his place beside the women.

Put to the Test

"Three of you! To prison with you all! Come!" and the four police fell to with glowerings and threatenings and tied their prisoners securely with stout cords about their waists. The terrified little group remaining, lifted their voices in wails and laments, but Menge turned to them and said, "Do not fear for us. Did not our Lord tell us that we would be persecuted, and that we would be brought before governors and kings for a testimony, and that we would be hated of all men for His name's sake?"

So the little group started off along the hot weary trail to the government center, the soldiers triumphant and abusive, when suddenly—and was it not miraculously?—the government teacher, a friend of the mission, stood before them, demanding of the soldiers, "Who are these prisoners? What is their offense? What? For worshiping God you have brought them here, bound, beaten? It is not for soldiers to try to snatch God's children from the palm of His hand. Let them go; they have done no wrong. Free them and let them go in peace!"



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Sullenly the soldiers cut the cords and the three stood forth. "Akeva, Akeva fo 'o!" they thanked their rescuer with full hearts

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" asked Menge as they turned to go.

And who shall say they are not worthy? Uncultured, unlettered, unable to read a word of the printed page, in their homes yoked together with unbelievers still practicing the rites of heathenism, yet staunchly letting their light shine before men and glorifying their Father which is in heaven.—*The Drum Call*.

REVIVAL OF RELIGION IN RUSSIA

Judging by recent articles in Russian papers, the communists are evidently becoming alarmed at the growth of religion. One mentions a small town with a population of forty-five hundred where there are thirty religious organizations. *Pravda* (an important Russian paper), calling for broader antireligious work, states that believers are becoming bolder and more active, while the Godless League and other organizations are regrettably inactive. Religion is reviving, it says, particularly in the countryside. Heads of collective farms even conduct church councils, and other collective farms permit Bible reading, choir singing and evening entertainments under the direction of the priest. It admits that the new constitution may allow freedom both for the practice of religion and for antireligious propaganda, but asserts that the communist party cannot be neutral. It must counteract the harm of religious teaching, which is attracting not only the elderly but also young people.

The *Spectator* notes that many recent visitors to the U. S. S. R. have remarked on the growing freedom and practice of religion, and finds the same comment in the Russian press. *The Times* quoted in March an official announcement that the number of *bezbozhniks*, or members of the Militant Godless League, has decreased from five million in 1933, to less than two million. Five antireligious museums in the provinces have been closed. A correspondent in another paper notes that the jeering at religion has largely gone. Churches are no longer being closed; in fact, many are undergoing renovation.

Let us thank God for every proof that religion is not dead in this great country; and ask His blessing upon all efforts to win the people for Christ.—*Prayer Bulletin of the World Dominion Movement*.

A NEW FIELD OCCUPIED

For many years the Central American Mission has longed to locate resident missionaries in the large department of Chontales in Nicaragua, where over ninety thousand souls need the gospel. Occasional evangelizing trips have been made through that rugged section by both missionaries and native workers, and a few years ago two native workers were stationed there. These faithful men have been given souls for their hire, and have reached out some distance from their place of residence.

Several months ago Miss Lillie E. Kuebler

Moody Bible Institute Monthly

and several native helpers took up residence in Juigalpa, a township with considerably over ten thousand population, located near the center of Chontales. Mr. and Mrs. J. W. Limkemann, who are at present completing their training at the Moody Bible Institute, expect to go forth to this field as soon as the necessary financial provision is forthcoming.

Chontales is in a sense isolated from the rest of the republic, lying on the east side of Lake Nicaragua. Miss Mabel Elthon with a small group of fellow-workers recently paid a visit to this land which the missionaries are now claiming in the name of the Lord. Describing this visit in the *Central American Bulletin*, Miss Elthon says:

"We crossed the lake in four hours. Then, after the accustomed 'dickering,' we were packed into a car and soon off for Juigalpa, the political seat of the department. The two hours' rough ride over stones, up, down and around hills, over rattling bridges and through streams was most interesting. Herds and herds of cattle grazing on the hillside gave evidence of the chief industry. Further inland there are productive gold and silver mines. The people differ from those of other places that we have occupied; in other words, the majority bear the mark of 'good stock.' The outstanding characteristics are their friendliness, peaceableness and industriousness. The streets and homes present an unusual appearance of cleanliness. We learned that most of the people owned their houses and derived their income from nearby farms.

"The entrance of the missionaries has not created a scandal, even though the bishop of Granada has just been here campaigning against us. Those who fear us go on quietly in their own way; consequently there is as yet not a sign of aggressive opposition. The initial work has been chiefly that of personal evangelism in the home, the first Sunday being a sort of get-together in one of the believer's houses, where a neighbor woman and her two daughters accepted the Lord."

AFRO-CUBAN CULT

According to the *Literary Digest* there is in Cuba a cult whose rites sound like a page from pagan Africa. Kidnapping white children and human sacrifice are a part of the ceremonial. Forty of their witch doctors were arrested last December, and twenty others are already serving long terms in the government prison.

This cult originated at Sabee, capital of the West African slave coast kingdom of Wyhdah. It claims five hundred thousand votaries in Cuba, of whom one hundred thousand are whites.—*The Missionary Review of the World*

You may very often see dead fish floating with the stream, but you never saw dead fish swimming against it. Well, that is your false believer. Profession is just floating down the stream, but confession is swimming against it, no matter how strong the tide.—D. L. Moody.

Word and work—the two W's. You will soon get spiritually gorged if it is all Word and no work, and you will soon be without power if it is all work and no Word. If you want to be healthy Christians there must be both Word and work.—D. L. Moody.



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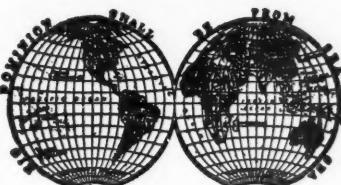
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"God marvelously opened the door for me to enter into the atheistic land of Soviet Union." I have the most important information from that land on the religious conditions and the need. It is very important for us as Christians in America to know just where and how we may help the needy ones in Russia at the present time.

This year permission has been given under the new Constitution to conduct Gospel meetings in the cities and some villages. The churches are overcrowded despite the fear among the people and the suffering that they endure. I find the greatest need in Soviet Russia today is, the preaching of the Gospel because of a spiritual famine. I attended some of the meetings and was deeply moved by the singing, preaching, weeping and pleading for help. I mingled with these people, talked and prayed with them and heard their cry. The clergymen can now travel with the Gospel, visit groups and conduct meetings.

We Christians in America must come to their help immediately, grasp the glorious opportunity and go in through this open door with the Gospel. We should also help the suffering believers who live in the Provinces like Christian widows, orphans and preachers who are no longer able to work. Sunday morning the preacher pleads with the congregation, "Please do not come tonight but stay at home and let others have a chance to come." Oh, what a hunger and thirst after righteousness! Please pray earnestly for this urgent need and for the great opportunities on the bordering countries, to open new fields as well and we must not fail to continue the support of those who are already preaching the Gospel.

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Those desiring information on religious conditions in Soviet Russia and the Borders, write us and we shall gladly give you such information as we have. Be sure and send for our publication—*Russian Gospel News*. The September number will contain interesting, stirring news and life sketches from recent trips of our General Director, also unusual facts of Russian work in America together with plans for Conferences in various sections of this country.

Pastors who desire a visit, write us. We shall gladly give our time to a missionary effort for your church as far as we are able, either for one meeting or several, will also bring pictures of recent trip if desired.

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Prayer as a Priceless Asset

(Continued from page 69)

told by himself? After the Chicago fire Moody visited London without any intention of preaching, but one Sunday he was intrigued into so doing. He wished, however, that he had not done so, for the service seemed a failure. One of his hearers, on returning home reported to an invalid sister that Mr. Moody from Chicago had been the preacher. The sister turned pale, and said to her informant, "This is an answer to my prayer," and went on to say how, having read of the evangelist's great work in America, she had protractedly prayed to God to send him to London. She entreated her sister to leave her alone during the afternoon, as she felt she must give all her time and attention to supplication for God's blessing on the evening service.

As Mr. Moody proceeded that night, he found himself in quite a different atmosphere to that of the morning. The word was winged insomuch that "it reached the hidden depths of many hearts." When at the sermon's close, he asked for all who were willing to accept Christ to rise, several hundred made immediate response. Wondering whether he had been misunderstood, he varied his invitation to obviate any possible mistake. But there had been no misunderstanding. An energized fisherman had so plied his spiritual craft, that a harvest of souls had resulted. Next day he left for Dublin, but was immediately recalled by the pastor, for a work of grace was in progress, which spelled great additions to the Church.

That was the beginning of Mr. Moody's work on an international scale. Great Britain and Ireland will never forget the religious quickening which attended the ministry of the divinely-girded evangelist. The converts defied computation. The churches entered upon a new evangelistic era, and it all came out of the prayers of an invalid who lived in a state of prayer, plus the intercession of an evangelist who also lived in tune with God, and was by Him vitalized to carry out His will.

There are those who are questioning if the Moody technique, so effective in its day, would reap a harvest in our time. Would it not? Let it be tried. Let the prayer-dynamic and the gospel-dynamic of that great man of God be fearlessly applied, and they will register themselves in mighty spiritual upheavals and revolutions which will astonish the world.

THE UNDYING GOSPEL IN PRINT

A Christian worker in Nottingham, England, tells the following incident: "I was called to see a dying woman. I found her rejoicing in Christ, and asked her how she found the Lord. 'Read that,' she replied, handing me a torn piece of paper. I looked at it, and found that it was part of an American newspaper containing an extract from one of Spurgeon's sermons. 'Where did you find this newspaper?' I asked. She answered, 'It was wrapped around a parcel sent me from Australia.' Think of that, a sermon preached in London, conveyed to America, then to Australia, then back to England to save a soul.—Author Unknown.

We cannot possibly overestimate the value of Bible study.—D. L. Moody.

Moody Bible Institute Monthly

Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the readers of the *MONTHLY* which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

MAKE WAY FOR THE EVANGELIST

The evangelist is as essential as the pastor and teacher. The latter are permanent ministers attending to the work of building up the flock of God. Frequently these offices are combined in the same person. Many a pastor is a good teacher and many a teacher makes a good pastor. Sometimes the pastoral gift has added to it an evangelistic ability. It may be said that all pastors should have such a love for souls that their ministry would be inevitably evangelistic. Still, because a pastor may be a steadfast winner of souls, it does not follow that he is an evangelist in the specialized sense.

The gift of the evangelist is a distinct administration of the Holy Spirit. Men cannot appoint themselves evangelists without the anointing of the Spirit. Some preachers dub themselves evangelists, but they are manifestly such in name only and not in God's power. The evangelistic field has in it those who have not the technique nor the grace of the Spirit. But so has every other division of divine calling.

The legitimate evangelist, however, exists. There are many noble souls called of God to do the work of an evangelist. What is that work? It is to arouse communities to consider the gospel of Christ, to call men and women of all walks of life to the fact of accountability to God, to cause widespread alarm over the state of sin, death and judgment which individuals, families, neighborhoods are living in, to present the immediacy of God's grace, and to call people broadly to repentance, confession, conversion, and submission to Christ. Such was the preaching of Peter, Paul, John, Augustine, Xavier, Luther, Bunyan, Whitefield, Wesley, Finney, Moody, Sunday, and a host of others.

Surely the Lord has provided us with evangelists for our own time. Make way for them. We are so constituted that we must make way for them. As cities and areas made ready for Finney, Moody and Sunday, let us make way for our present-day evangelists to be used of God to awaken our too complacent communities to the impera-

tives of the gospel of Christ. Let us begin a revival of evangelistic initiative.—*The Watchman-Examiner*.

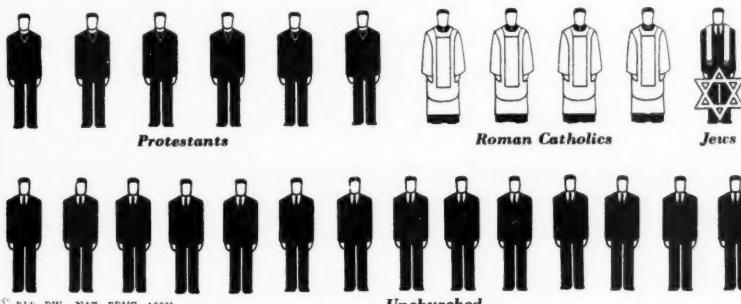
A GREAT TASK

If Christianity had not been divine, how could it have endured and made progress in this present world? "If it had not been the Lord who was on our side," the task would have been too great for human courage and strength. These figures from the *Herald of Holiness* show how serious the work still is:

We wonder just how fast the world is being evangelized, and possibly a few statistics will answer the question. The

THE HARVEST IS GREAT

Each Figure Represents Five Million Souls—The Challenge of Seventy Million



world is growing more heathen at the rate of 6,000,000 yearly. In the period from 1890 to 1935, Christianity made a net gain of 200,000,000, but in that time the heathen population of the world made a net gain of 470,000,000. What is to be done about it?—*The Presbyterian*.

MASS EVANGELISM IN HISTORY

Christianity has not moved forward and upward in a steady flow. There have been dead, cold, fruitless winters. There have been eras of shameful backsliding. But there have come glorious springtimes of grace; revivals out of which foliage and fruit bespeak the surge of life. And when God's Spirit had been permitted to thaw seas of frozen hearts "seiners of sinners" have cast in the gospel net and weighted the boat with the catch.

Is it not significant that revivals of heart religion have begun when the world and organized religion had sunk into the depths of moral and spiritual declension such as we have today? In the thirteenth century heresy was rampant; worldliness had pervaded the Church; and even the priests had lost the "mind of Christ." Out of that evil day there was born the "preaching friars"

who left the church to go forth as flaming evangelists. Two of their number, Anthony of Padua and Berthold of Regensburg, are reported to have had throngs of thirty thousand to hear them.

In the fifteenth century there was widespread open profligacy and sinful luxury. The Renaissance had bred an affectation of learning that infected the churches. Forth came Savonarola, and with his flaming eloquence the whole city of Florence was swept with the gospel fire. The Protestant Reformation was born out of a decadent Church and sinning world in the sixteenth century. Its leader was sought by the multitudes, and Luther is reported to have preached to as many as twenty-five thousand at Zwickau.

The conditions of the eighteenth century were of spiritual darkness. Irreligion and immorality abounded. Organized religion had lost its vitality and force. Deism denounced emotional Christianity and tended toward a cold rationalism. Enlightenment, refinement, culture were sought. Preaching was addressed to the intellect and not to the heart. Moral character and not a religious experience

was emphasized. Christianity became rationalized and moralized.

How like the present day this reads! Only as God worked in and through the Wesleyan revivals, the Great Awakening, the work of Whitefield and the Tennents, was the world saved from moral and spiritual destruction.

There are now signs of an imminent worldwide revival. Concerted prayer is beginning to ascend for God to display His power as of old. The present world, with moral and spiritual conditions so akin to that which preceded past revival movements, will be healed only by the vital gospel spreading as a forest fire, consuming sin and reaching the multitudes. If in times past God sent sweeping revivals that moved the multitudes, it is not too much to expect that He shall do so again. The time is at hand.—Wm. E. Waterhouse, in the *Western-Recorder*.

SAVE THE CHILDREN

The importance of work among children cannot be overstressed, and in these difficult days the whole problem needs to be carefully considered. In the first place it is necessary to recognize the importance of the work. One of our denominations has recently told

us that 80 per cent of their church membership comes from the Sunday School. This is a most enlightening statement; for it means that the man in the street is hardly being touched, and that once a child has left the Sunday School and gone out into the world, there is small chance of captivating that soul for the kingdom of God.

Some cynical person, with a sense of humor, has said that there are three kinds of lies: there are white lies, ordinary lies, and statistics! And although we must admit that figures are sometimes misleading, it may be well to follow a step further some of the data that is available. If the Sunday School is feeding the Church, if souls can be won for Christ most easily at a young and tender age, then how necessary it is that our schools should be efficient in the great task that lies before them. But what are the facts? Out of every five scholars that pass through our Sunday Schools we lose four. That is to say, only one out of five confesses Christ by

joining the church. This is a tremendous leakage; it is nothing short of a tragedy, and demands our earnest thought and prayer.

As a business man, if orders are being placed in one quarter, it is to that center that I devote my time and energy. In the same way in Christian service, if the Sunday School is the reaping field for the church, the minister of the church, if he is wise, will devote much time and energy to the children. —A. Lindsay Glegg, in *The Life of Faith*.

BIBLE MASTERY

The Bible Mastery Campaign has been promoted every October for eight years by the Presbytery of Seattle, with a different Bible book, seeking to secure repeated reading and expository preaching. It is meant to strike a keynote, lay a basis and give a rallying point for the year's work.

Last year the campaign reached into 40 states, 5 Canadian provinces, 5 foreign lands,

and 17 denominations or more. A ministers' association in West Virginia promoted a county-wide reading of Ephesians, the book last year. A southern denomination adopted the campaign. Seventy-seven inmates of San Quentin prison signed up to read. One read the book 110 times. Another wrote out the book in long hand. From a western city a woman of eighty-seven wrote, "This way of studying the Bible has brought me great joy. I like it the best way of all, and I have been a Bible student all my life."

Romans is the book selected for October, 1937. A choice of three committals is presented: to read four chapters of Romans daily during October; to read the book through at least once a week, or to read Romans through daily during October.

A four page leaflet setting forth the movement may be secured—and questions answered by sending a stamped addressed envelope to Rev. C. J. Boppell, chairman, 2666 37th Ave., S.W., Seattle, Wash.

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His extreme poverty is described in the following letter:

"My dear Brother in the Lord: 'Peace unto you.' I am writing you this letter because my extreme need compels me to do it. At the present I am sick and have been in bed for the past two months. The cause of my illness is my kidneys. The doctor opened my side so that the pus surrounding my kidneys might come out. I am not able to walk or stand on my feet. We have no money to buy medicine or bread. My poor wife and three children are overflowing daily with tears. Our conditions are so hard that I cannot describe them to you. From the bottom of my heart I ask you, dear Brother in Christ, please help me dress my sores and wipe the tears from the eyes of my poor family in our poverty and distress. May the Lord bless you. Pray for me and my family. Yours in the Lord, A. K."

Dear Reader, if the Lord fills your heart with compassion to help this brother and his family, will you not in Christ's name send your gift, no matter how small, for us to forward.

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Peter Pleshko—General Director

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form of government contemplates the worship of God as a religion and as an act of citizenship."

The governor said it was his idea the Bible should be furnished to all school children, from the first grade through high school; that the Bible so furnished was to become the property of the child and to remain in his possession throughout his school life.—*Sylacanga News*, Ala.

WHEN YOUTH FAILS

Recently the Harvard Bureau of Vocational Guidance made a study of some 5,000 people who had been discharged from their jobs, for reasons other than the depression. The study showed slightly less than 34 per cent failed because of a lack of technical skill, while about 62 per cent failed "due to a lack of social understanding." This latter classification included laziness, lack of initiative, inability to get along with others, lack of moral integrity and dependability. Either they had never learned to associate with other people, or had never learned to play the game of life on the square. According to the Harvard study, it is far more important that the youth should learn to work and play together, to understand, consider and respect one another, than it is to learn how to be a "technical" expert.

One of the values of such a study lies not so much in the fact that the defects of those under special investigation are revealed, but in the use of the information in charting out the course of instruction for the guidance of the oncoming youth. We ordinarily expect the schools to furnish the amusements when the possible failure of the youth may be due to "laziness or lack of initiative." But if the danger lurks in "inability to get along with others, or a lack of moral integrity and dependability," we depend upon the Christian Church to meet the need through Christian teaching in precept and practical application in everyday life. Who will say that we are doing everything possible to strengthen the lines on this sector?—*Christian Union Herald*.

CONDUCTING A MEETING

Moody's usual method of conducting a meeting was to walk on the platform with Bible in hand, and raising the palm of his hand downward toward the audience, thereby assume the attitude of prayer. Such a signal for silence was constantly observed, and when the people were entirely attentive, he would invariably say, "Let us open the meeting with silent prayer."—*The Reaper*, Auckland, N.Z.

Truth Illuminated

William Norton

LIFE AT HOME

A pastor who was commanding religion to a boy expressed the hope that he would give his heart to Christ in his youth. "Religion is a continual joy," said he. "Look at your sister, Sarah. How much that dear girl enjoys her religion!" "Yes," replied the boy, "Sarah may enjoy her religion, but nobody else in the house does." *The ideal Christian life in the home will make religion enjoyable to all its inmates.*—*Record of Christian Work.*

♦ ♦ ♦

DETERIORATING INFLUENCES

Munkácsy, the great Hungarian painter, had a mania for using bitumen in his paints, a thing that other artists use with caution. It accounts for the richness of his dark tones. But his old age saw with sorrow the sad effects of the excessive use of bitumen in his mixture. It now appears that his great picture, *Milton Dictating Paradise Lost*, hanging in the Public Library in New York City, is gradually to fade into obscurity.

Men who are lacking in moral vision often learn too late the sad influences of inferior ingredients in character.—William Chalmers Covert, in *Westminster Teacher*.

♦ ♦ ♦

THE REASON FOR SIN NOT SUPERFICIAL

A story is told of Thomas K. Beecher, who could not bear deceit in any form. Finding that a clock in his church was habitually too fast or too slow, he hung a placard on the wall above it, reading in large letters: "Don't blame my hands—the trouble lies deeper."

That is where the trouble lies with us when our hands do wrong, or our feet, or our lips, or even our thoughts. *The trouble lies so deep that only God's miracle power can deal with it. Sin indeed goes deep; but Christ goes deeper.*—*Christian Witness.*

♦ ♦ ♦

PRAYING FOR PATIENCE

The story has often been told of the younger Christian who sought the counsel and help of an older brother, a minister of Christ. "Pray for me," he entreated, "that I may be given more patience." Down on their knees they dropped and the minister pleaded with God, "O Lord, send this brother more tribulations and trials!"

"Hold," exclaimed the other, "I did not ask you to pray that I might have tribulations, but patience."

"I understood you," was the reply, "but we are told in the Word that 'tribulation worketh patience.'"

It is a lesson most of us are slow to learn. But note the steps in Romans 5:3-5: *tribulation, patience; experience, hope; and so the soul is unashamed, basking in the enjoyment of the divine love shed abroad in the heart by the Holy Spirit who dwells within.*—H. A. Ironside, in *Full Assurance*.

THE NEED OF CHRIST UNIVERSAL

At one of our London clubs, not long ago, a man walked through the card room. When he reached the center of the room he stopped, and said in a clear voice that everybody could hear, "Does anybody here know Jesus Christ?" The men playing cards looked up, the majority of them shook their heads, but one man asked, "Why?" The stranger answered, "Because I have made a terrible mess of my life." There was no one to help him, but one man present wrote the name and address of a minister on a visiting card, and handed it to him. *There are many longing for the real thing.*—A. Lindsay Clegg, in *Youth With a Capital "Why?"*

♦ ♦ ♦

TRUTH MADE ACCESSIBLE

There is in Rome an elegant fresco by Guido, "The Aurora." It covers a lofty ceiling. Looking up at it from the pavement, you find that your neck grows stiff, your head dizzy, and the figures indistinct. You soon turn away. The owner of the palace has placed a broad mirror near the floor. You may now sit down before it as at a table, and at your leisure look into the mirror, and enjoy the fresco that is above you. There is no more weariness or dizziness.

So God has brought otherwise inaccessible celestial truth to our world through Jesus Christ. In Him, as in a glass, we may behold the glory and truth and grace of God. He is Himself "the truth." Like the mirror beneath "The Aurora," Christ reflects the excellencies of God's character. He and His Father are one. He did always those things that pleased God.—*Sunday School Journal.*

♦ ♦ ♦

LOVE'S GREAT SACRIFICE

The home of an English family was discovered on fire. They thought everybody was out. Everybody was out but the baby. The mother saved her. For years as the child grew up the mother went about the house with her hands covered. The eldest of the servants had never seen her hands uncovered. But the daughter came into her room one day unexpectedly, and the mother sat there with her hands uncovered. They were torn and scarred and disfigured. Instantly the mother tried to cover them as the girl came forward, but she said, "I had better tell you about it. It was when the fire was in the house and you were in your cradle. I fought my way through the flames to get you. I wrapped you in a blanket and dropped you through the window, and somebody caught you. I could not go down the stairway, so I climbed out of the window. My hands were burnt, and I slipped and caught on the trellis work. When I fell, my hands were torn. The doctor did his best, but, my dear, *these hands were torn for you.*" And the girl, who had grown to womanhood, sprang toward her mother, took one hand and then the other, and buried her face in those hands, as she kept saying, "They are beautiful hands, beautiful hands."—J. Wilbur Chapman.

"SAFETY FIRST!"

There is the story of an American tourist in France who went to the hotel keeper to pay his bill. The French hotel keeper said, "Don't you want a receipt?" "Oh, no," said the American, "if God wills I will be back in a week. You can give me a receipt then." "If God wills," smiled the hotel keeper, "do you still believe in God?" "Why, yes," said the American, "don't you?" "No," said the hotel keeper, "we have given that up long ago." "Oh," replied the American, "well, *on second thought I believe I'll take a receipt!*"—J. M. Vander Meulen, in *The Faith of Christendom*.

♦ ♦ ♦

GOD'S WORD THE TEST

A minister, who once preached on eternal punishment, was accosted by a man who said, "There is a dispute between you and me." "About what?" asked the minister. "You said that the woe of the finally impenitent will be eternal, and I do not think it will be." "Oh, if that is all," answered the minister, "there is no dispute between you and me. If you turn to Matthew 25:46 you will find that *the dispute is between you and the Lord Jesus Christ, and I would advise you to go immediately and settle it with Him.*"—Edward A. Marshall, in *The Human Race on Trial in Romans*.

♦ ♦ ♦

"THUMBING A RIDE"

How to get something for nothing seems to be the earnest purpose of many today. It used to be called "sponging," and it weakens or destroys moral fiber, making a soft, jellyfish type of human. "Thumbing a ride" is one of the commonest expressions of this supine and selfish attitude. A well known scientist, Professor William R. Veazey, who for years has been head of the department of chemical engineering at Case School of Applied Science in Cleveland, Ohio, is an outstanding Christian as well as scientist, and recently gave a stalwart address on "A Practical Christian Faith." Discussing the financial, mental, and moral depression in which our nation has been living, and asking what brought us to this condition, Professor Veazey says: "We think the answer lies in the fact that as a nation we have been trying to 'thumb a ride,' and as Christians in the nation we have been displaying 'ride-thumbing' characteristics in things spiritual. Now, the spiritual-life trail is one highway on which no 'hoboes' are ever tolerated. There is no such things as entering into spiritual life and eternal life on another person's passport. *God deals with you and with me as separate individuals. Each of us must bear his own responsibility and ride in a conveyance of his own choice.* If we expect to be effective Christians we shall have to do some serious thinking for ourselves, and each for himself." That is good sense and good Christianity. It is in Paul's inspired counsel: "Work out your own salvation with fear and trembling. For it is God which worketh in you" (Phil. 2:12, 13).—*S. S. Times.*

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

MALACHI 4

E.E., Jackson, Ohio

Questions: (1) Will not the world soon reach the conditions described in Malachi 4? (2) Will Christ be here again in the flesh and in person?

Answers: (1) This section has special reference to the Day of the Lord, which will be introduced by the return of the Lord from heaven to execute the final judgments pertaining to the end of the present age. A number of events must intervene between now and then, such as the rapture of the Church and the Great Tribulation. The chapter describes the judgment of the wicked among the Gentiles and portrays special blessings upon the faithful remnant of Israel. (2) Jesus Christ will be here again in person, but not in His flesh as before His crucifixion. He will be here in His resurrected and glorified body (I Cor. 15:42-49).

MEDICINAL WINE

J.R.C., Germantown, Pa.

Question: Does not I Timothy 5:23 conflict with Proverbs 20:1?

Answer: The latter passage states the effects of wine and strong beverages, while Paul is giving advice to young Timothy about caring for his health. Repeated infirmities imply either a weak constitution or a depleted physical state of the body. Perhaps Timothy had been living too ascetically. We must remember too, that unless water itself is pure it may be detrimental to one's health. The injunction is to "use a little wine for thy stomach's sake and thine often infirmities." This is a prescription for the medicinal use of wine for health and strength. Paul well knew the baneful effects of wine as a beverage. One of his requirements of deacons was that they be "not given to much wine" (3:8). It is well to note that Paul is here writing to Timothy, and no such injunction is needed by us. Today medical science cares in other ways for such ailments as Paul mentioned. In the United States total abstinence is more beneficial to health than the use of wine in any amount.

HIS RESURRECTION BODY

D.W., St. Louis, Mo.

Question: Why is it that God's servants have utterly failed (as a whole) to let the world know that Jesus is alive and on the throne—the "flesh and bones" Jesus, whom the disciples handled and saw ascend?

Answer: While it is true that many today are denying the literal resurrection of Jesus, and also His literal ascension and His visible return in the same body to this earth, we are inclined to question whether such denials can be justly attributed to the Church

as a whole. While the resurrected body of Jesus possessed "flesh and bones," and was recognized by the disciples as the body of Jesus, still "flesh and bones" do not of themselves constitute a man; that is, a real personality. The incarnation of Christ meant more than God incarnate. When the Son of God became also the Son of Man He did not merely come to dwell in a human body, but to take unto Himself human nature. When Jesus was crucified His body died, was buried, and in the same body He rose again the third day. Yet was that body the same body? Yes; the same and yet not the same, for in it Jesus appeared and disappeared at will, finally leaving the earth entirely, and in it He also will visibly return to the earth (Acts 1:11). Since our resurrection bodies are to be made like unto His own glorious body, mysterious yet recognizable, it is our personal belief that the body of Jesus when raised from the death was a resurrection body (I Cor. 15:35-50), He being the first fruits of those who are to be raised from among the dead (I Cor. 15:20, 23). Returning to the question asked, we would like to add that Jesus is now in heaven upon His Father's throne, but the day is approaching when He shall sit upon the throne of His father David, which is to be Christ's own throne (Luke 1:32; Rev. 3:21).

NEEDS AND SUFFERINGS

E.R.E., Granite, Okla.

Question: Since the apostle Paul declares that God will supply our every need, why is there so much suffering among Christians for the actual necessities of life?

Answer: God alone is the judge of what His people need, and He is pledged to supply them. Keeping these facts in mind we shall be slow to sit in judgment upon God for any seeming failure to meet our needs, and we shall not murmur when our needs are not supplied in the way and at the time when we think they should be. Furthermore, God never has said that His people would not suffer. For example, Christians may suffer from hunger either because of their own lack of frugality, their wasteful spending beyond their income, or from various other shortcomings and mistakes for which they are responsible. Lack of the necessities of life may also be due to the unwise course or sinfulness of others, among whom may be parents or professed friends. Exemption from suffering is not promised to the Christian, and often it has a purifying and refining influence on our spirits. In the matter of suffering hunger Paul tells us that he had learned a great secret (Phil. 4:12). Abundance of things to eat may even become a greater curse than insufficiency.

A TIME TO DIE

B.B., Chicago, Ill.

Question: Does God control our mortal existence, and has every man an appointed time to die, irrespective of anything he may do about it?

Answer: Certain things are beyond our

control, such as tornadoes and all the calamities of nature, but to say that each person is doomed to die upon a certain fixed date, irrespective of anything he may do, is pure fatalism. This is not the Christian view of life. We believe that God in His sovereignty created man a free moral agent and hence accountable to Him for all of his acts and for their reactions upon himself. Acting upon the laws of health a person may, for example, often prolong his life by obeying these natural laws; also by not taking unnecessary and dangerous risks. While God knows beforehand when and how each individual will die, He does not arbitrarily set the date irrespective of one's own manner of life.

THE CHRISTIAN CHURCH

W.M.C., Lake Creek, Ore.

Questions: (1) In stating that the Church began at Pentecost, do you not ignore the fact that the word *ekklesia* is used many times in the Septuagint to denote God's people in the Old Testament? (2) Is it not an error to give the word a different meaning in one part of the Bible from what we give it in another? (3) Again, since there is only one way of salvation, taught by both Moses and Paul according to Romans 10:1-13, how can there be two distinct churches? (4) Is not the Christian Church of today the lineal descendant of the "church in the wilderness"?

Answers: (1) The word *ekklesia* is a general term and means "that which is called out." But does this signify that there can be only one called out body? The nation of Israel was certainly an elect, or called out, nation. Likewise the Church of today, composed of both Jews and Gentiles, is a called out people. (2) Not an error, since the two called out bodies are entirely distinct. (3) We believe that all men are saved by grace, because the righteousness of God is imputed to those who believe on His Son (Rom. 3:21-30). Paul's brethren, the Jews, being ignorant of the righteousness of God, were seeking to establish their righteousness by their own righteous acts (v. 3). Paul says that the righteousness which is of faith is different: "The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith which we preach." Then Paul states the way of salvation through Christ by faith (Rom. 10:9, 10), and adds that this is according to prophecy: "Whosoever believeth on him shall not be put to shame" (vv. 11-13).

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(4) Not the lineal descendant of Israel, because the Bible makes clear distinctions between the two. Although at the present time Israel is scattered world wide, God is pledged to restore Israel as a nation to her own land. All of the blessings upon Israel are in connection with the land given to Abraham for a perpetual possession (Gen. 12:7; 13:15-15:18). The blessings upon the Church are different. The Church was in the future when Christ was here (Matt. 16:18). The book of Acts tells us when the Christian Church began and how it grew. It is still being added to by the Holy Spirit (I Cor. 12:13). The Church is the mystical body of Christ and is composed of both Jews and Gentiles, which is not true of Israel. The future rewards of the nation of Israel and of the Church also will be as different as they have been in the past; just as their present relationship to Christ differs. Each is a called out body, but distinct both in character and in destiny.

IMMINENCY AND PRACTICAL ACTIVITY

G.E.C., Independence, Iowa

Question: How can you reconcile your building program with your belief in the imminency of our Lord's return?

Answer: Belief in the imminency of Christ's return does not mean that we believe that He will come back today or tomorrow this year or next. Imminency means that He may come at any time, but excludes the setting of dates. Since the exact time of His return has not been revealed to His Church we are to be expectant and ready at any time. Meanwhile we are not to sit with folded hands awaiting His return. Mr. Moody held the same views concerning the Lord's return as the Institute now holds; yet he went ahead and erected such buildings as were needed to carry on the work in his day. Now that those buildings are inadequate for the carrying on of that same work of preparing men and women to become Bible teachers and workers, we believe it is our duty to go ahead with a building program, just as Mr. Moody did. A more efficient and extensive work can be done in larger and better buildings. Even though we should all suddenly be summoned Home (John 14:1; I Thess. 4:16-18; I Cor. 5:51, 52), would our Lord not be pleased in such investment and use of our funds for the furtherance of His work? As Dr. Riley of the Northwestern Bible and Missionary Training School, recently said, "Christ commissioned us to a program of reaching and teaching. When He returns I expect to turn my buildings over and let Him continue the work."

GETTING TO HEAVEN

B.S.J.

Question: Does a person go to heaven if he has been merely sprinkled? I have been born again and immersed.

Answer: Water baptism in any form does not fit one for entering heaven. The sole requisite is being born again. By natural birth we partake of the sinful Adamic nature, by being born of the Spirit we become children of God (John 1:12, 13; 3:7; James 1:18; I Pet. 1:23). Jesus Christ will come again and take His own to be with Him (John 14:2, 3). No one can be saved by his own character or efforts; neither is any one saved by being baptized by another human being.

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October 10

THE CHRISTIAN IN GOD'S KEEPING

Jude 1-4, 17-25

Golden Text: Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.—Jude 21.

To be born is only to begin life. The years which stretch out before one, with their growth, their struggles, their joys, call for courageous living.

So it is with the Christian. He is a "born one," as we saw in our lesson of last Sunday. But when he is born again he is just ready to begin the Christian life.

The Epistle of Jude sheds much light on the dangers which beset the Christian's pathway and exhorts him to holy living and sacrificial service. It opens with a description of the Christian and closes with an ascription of praise to God. It reveals the Christian as one who is

I. Called in Christ (vv. 1, 2).

The entire Trinity is seen to be active in our redemption (see Revised Version). Jude writes to them that are

1. "Called."

The Holy Spirit calls men unto salvation.

2. "Beloved in God the Father"—for God is love.

3. "Kept for Jesus Christ"—until He appears.

II. Living for Christ (vv. 3, 4, 17-23).

As Jude began to write of the "salvation" which he had in "common" with his readers, the Holy Spirit moved him to deal with a very urgent and vital problem—the hostility of wicked men toward the gospel of Christ and their efforts to destroy "the faith." The Christian life includes

1. Contending for the Faith (vv. 3, 4).

"The faith" is the body of revealed truth, the gospel, the good news of redemption in Jesus Christ. It is a final revelation "delivered once for all" (R.V.). There is no other gospel, and there never will be another.

The world hates the gospel, and attacks upon it are to be expected, but the most insidious assault is that of those within the Church (v. 4) who profess to believe in Christ. Against them and their destructive work Christians must "contend earnestly."

Note the judgment of God regarding the character and work of false teachers. Read of the awful doom that awaits them (vv. 5-16). We must oppose their teaching, but let us also pray that they may be delivered from their sin and its terrible judgment.

2. Observing the Times in Which They Live (vv. 17-19).

Some folk seem to think that being a Christian means entering into a place of

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security and rest and retiring to sleep. Far from it. The Christian, knowing God's Word, is keenly alert to the dangers of this ungodly world. He is watchful against the mocker, the sensual one, those "not having the Spirit."

3. Keeping Their Own Souls (vv. 20, 21).

The best defense is a vigorous offense. The way to contend against error is to build up one's own faith by the study of God's Word, by communion with His children, but above all by prayer "in the Holy Ghost." Such prayer will always be in the will of God, heard and gloriously answered by Him. And above all there will be an abiding in the love of God and a looking for the fulfillment of the mercy of Christ at His coming again.

4. Saving the Souls of Others (vv. 22, 23).

Soul-winning is (or should be) the normal expression of the Christian's life. It is his crowning joy. It most effectively counters error and worldliness. It builds up the Church. Why not do it?

Note that there are two types of sinners to be rescued. Some are "in doubt" (R.V.), needing tender and careful instruction. Others are in grave danger, and must be rescued by drastic reproof and decisive action, such as one would use in snatching a sleeping or drunken man from a burning building. Soul-winning is urgent business.

Sin is a desperately vile and contaminating infection. Like a garment touched by a horrible disease, sin is to be shunned (v. 23).

III. Kept by Christ (vv. 24, 25).

The doxology at the close of Jude has been a haven of comfort and assurance for God's children throughout the centuries. Hither have come the strong in faith to rejoice and praise God. Here has been found the strengthening of faith by the fearful and trembling soul who had not yet learned that he may fully trust God. These verses present two truths.

1. Assurance.

Our Saviour is able to keep us from falling, yes, even from "stumbling" (R.V.). He has the power to bring the believer through the darkness and danger and present him "faultless" ("without blemish"—R.V.), with exceeding joy, before the glorious presence of God. This is real assurance.

2. Worship.

Such a God and Saviour is indeed worthy of the outgoing of every Christian heart in adoration and worship. To him would we gladly ascribe "glory, majesty, dominion and power" for and "before all time" (R.V.).

October 17 CHRISTIAN SPEECH AND CONDUCT James 3

Golden Text: Let no corrupt communication proceed out of your mouth.—Ephesians 4:29.

Christian speech and conduct may well be studied in the book of James, for he stresses

the importance of works as demonstrating faith. There are two common errors. One is to attempt to be justified by good works apart from faith in the Lord Jesus Christ; the other is to talk about believing in Him and then fail to live in accordance with one's profession. Some have assumed that James fell into the former error, urging works as a substitute for faith, but an intelligent reading of his epistle clearly indicates that he is in no sense contradicting the Scripture doctrine of justification by faith, but is showing that professed faith which does not result in Christian living is in reality a dead and useless thing.

I. Christian Talk (vv. 1-12).

As he enters upon his searching and convicting discussion of the tongue and its misuse, the writer distinguishes between those who speak as "teachers" (for such is the proper translation of "masters" in v. 1) and those who speak in the ordinary circumstances of life.

1. Two Kinds of Talkers (vv. 1, 2).

a. "Teachers" (v. 1).

Those who give instruction have a peculiar responsibility, because they stand as the representatives of God at the sacred desk. It is not a place to be sought after, and the man who fills it at God's call needs divine grace and direction that he may speak the truth.

b. "We all" (v. 2).

The speech of every one of us counts either for or against God, even though we may not fill the teacher's chair or stand in the pulpit.

2. A Single Danger (vv. 3-12).

All of us have the one danger—lack of "tongue-control." Developing that thought the text first points out that

a. Powerful things need control (vv. 3-5).

The horse is a wild and useless animal without the directing and restraining bit. A ship without a rudder will be lost. A tongue needs direction and control, for while a little thing, it is tremendously powerful, and

b. An uncontrolled tongue is dangerous (vv. 6-8).

How vivid is the imagery of the words before us. A fire spreading and destroying, an untamed animal running wild in all its fury, a deadly poison eating away the life—such is the uncontrolled tongue.

We recognize the truth of these things. We see how vile and careless speech debases man, how words chosen for their power to destroy, pour forth from the press, over the footlights, from man to man and literally "set on fire the course of nature" (v. 6). Such words are indeed kindled in hell itself (v. 6), and we as Christians should most assuredly have no share in reading, hearing, or spreading them.

c. An uncontrolled tongue is inconsistent (vv. 9-12).

Again the figure is striking. The fountain which pours forth fresh, pure water to

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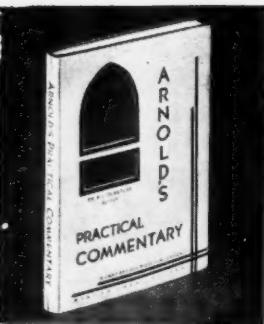
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sustain life does not at the same time bring forth the bitter brackish water. Fig trees do not bear olives, vines do not bear figs. Nature is consistent and dependable.

But the tongue—ah, that is another matter! How sadly do we confess our failure, for here do we "offend all" (v. 2). We bless God, and defile and destroy man, with the same lips. "These things ought not so to be" (v. 10). May God give us grace and strength that they may not be so.

Progressing now to the Christian life as a whole, the writer turns to the consideration of

II. Christian Walk (vv. 13-18).

The word "conversation" in verse 13 is an English word which now means "talk," but which formerly meant "manner of living."

1. Words and Works Must Agree (vv. 13, 14).

It is only right that those who speak of following Christ should prove it in their manner of living. Talk may be smooth and broad in its claims, but the demonstration of its reality and honesty is in the daily walk. This calls for wisdom which is divine—earthly wisdom will not suffice.

2. Earthly Wisdom Is False (vv. 15, 16).

There is a wisdom apart from God. Men of the world are brilliant and able, but scrutinize their wisdom and you will find that it smells of the earth. It is "sensual," that is, of the senses, or natural as distinguished from spiritual. All too often it is downright "devilish" (v. 16).

The God of this world—Satan—gives superhuman brilliance and keenness to his followers.

3. True Wisdom Is from Above (vv. 17, 18).

Undefined, unselfish, uncompromising, but not quarrelsome or stubborn, impartial and sincere—and "full of mercy and good fruits"—such is God's wisdom for the Christian's life.

October 24
CHRISTIAN RENEWAL
Titus 3:1-11

Golden Text: For the grace of God that bringeth salvation hath appeared to all men. —Titus 2:11.

The pastoral epistles, of which Titus is one, were written by Paul to his young brethren in the faith who had been called to the ministry of the gospel, to instruct them concerning three important matters: (1) Church order and organization; (2) sound doctrine, and (3) holy living.

The third chapter of Titus, our lesson for today, deals with the life of believers in Christ in their relation to unbelievers. The great underlying reason why Christians should conduct themselves in meekness and humility towards others, is that except for God's grace, we who bear the name of Christ would be, and indeed were before our regeneration, just like the unbeliever.

We shall best study our lesson, therefore, by considering first of all the condition of man,

I. Lost—by Nature (v. 3).

It is not a pleasant picture that is painted in the graphic words of this verse, but, remember, it is God's picture of the unbeliever. He is said to be "foolish," that is, irrational

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and senseless in his course of living. He is "disobedient" to the law of God. He is "deceived," literally "out of the way," misled by Satan. He thinks his pleasures and lusts are serving him, but alas, he is only a slave in bondage to and serving them. Such a life can only result in a man's becoming hateful to his fellow men. They in turn are hateful to him, and so he hates them. Thus the whole world becomes a hateful place where men are "living in malice and envy."

How we thank God that we need not stop at this point. Man is by nature lost in sin, but he may be

II. Saved—by Grace (vv. 4-7).

How sweet are these three words in the sinner's ears! Saved by grace, not works, and made heirs of eternal life.

1. "Not by Works" (v. 5).

Someone has said that man is determined by one means or another to claim salvation by his good works. To do so may flatter the flesh, but it surely finds no support whatever in Scripture. We are to work for Christ because we are saved and after we are saved, but no man can be saved by works.

2. "By His Grace" (v. 7).

God shows His unspeakable kindness and love toward man—saving him by grace, through Jesus Christ. Grace has well been defined as "unmerited favor." We deserve but the just condemnation of our sin, and God in His mercy saves us through faith in His Son.

3. "Made Heirs" (v. 7).

Saved now? Yes, thank God! Satisfied? Yes, praise His name! But there is more yet to come. We who deserved only God's judgment, are now made heirs of an eternal hope. 'Tis indeed no small thing to be a child of God.

Now we are ready to approach in the right spirit the admonition to live out our salvation as a daily testimony to others.

III. Witnessing—by Holy Living (vv. 1, 2, 8-11).

The young preacher Titus is told to "put them in mind" to be

1. Subject to Rulers (v. 1).

True patriotism (and we did not spell it "pay-triotism") stands very close to godly living. National leaders would do well to recognize that the decay of our national life will follow the decadence of spiritual life. A man who is right with God will be right with his fellow men, and a noble and useful citizen.

2. Meek and Kind to All Men (v. 2).

Meekness is not weakness. Gentleness is the attribute of strong men and women. The brawler, the loud talker is a weakling. Truly great men are always simple in their wants, kind in their spirit, gentle toward others.

3. Maintaining Good, Avoiding Evil (vv. 8-11).

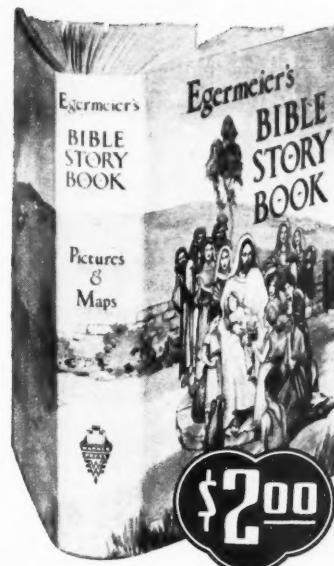
It is the tendency of man to divorce morals from religion, to profess a faith which does not touch his daily life. Let us affirm "constantly" and "confidently" (as the R.V. has it) that those who believe in God should "be careful to maintain good works"—yes and at the same time to "avoid" that which is "foolish," contentious, "unprofitable and vain."

October 31

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propriation of victory in Christ. All three of these factors emerge in our lesson.

I. "Seek Those Things Which Are Above" (vv. 1-4).

Faith in Christ makes us one with Him in His death and in His resurrection. We are therefore to live in resurrection power. Our Lord has entered into heaven, and is there seated at God's right hand. If we are in Him, if we have died and arisen with Him, we are dead to the things of this world, and our one desire is to "seek those things which are above."

The mystic union of the believer with Christ brings us so close to God our Father that we may say with the poet:

"Near, so very near to God
Nearer I could not be,
For in the person of His Son
I am as near as He."

We are "hid with Christ in God." He is our very life. Note, however, that this union with Christ expresses itself in a most practical manner, for we as Christians are admonished to

II. "Mortify Your Members . . . upon Earth" (vv. 5-9).

The most spiritual Christian is the one who is most sensitive to sin and most earnest in his purpose that it should be mortified, which means "put to death." We may not temporize, we must not compromise with sin. Put it to death.

The list of things which are to be put away include a number of sins which we recognize at once as utterly inconsistent with a Christian profession. But note also that there are a number of them which are all too common among Christian people—covetousness, anger, wrath, malice, and so forth. Lying and shameful talk are condoned by some (and practiced by many). We have a rather long list of what Dr. Van Dyke called by the anomalous name of "respectable sins of nice people." But a realization of what it means to be a Christian, at once rules out as sinful indeed, those things which may be received with a false cloak of respectability among some who profess to follow Christ.

III. "Put on the New Man" (vv. 11-17).

Christianity is positive. We put off sin, we put on righteousness. Knowing no lines of racial or creedal distinction, we recognize Christ as "all and in all." Then as "God's elect, holy and beloved," we are clothed with the Spirit of Christ. Tenderhearted, kind, lowly, meek, of a forgiving spirit, longsuffering, all these Christlike ways of living should appear in those who are hid with Him in God. As the band which holds together these beautiful and precious virtues, we have love, "the bond of perfectness" (v. 14).

These outward manifestations of our oneness with Christ have an inward controlling power—for in our hearts "the peace of Christ" is to "rule." The word means to serve as "umpire," as a referee in times of difficulty. There in the Christian man's inmost being we also find the "word of Christ" dwelling, really abiding, and not in scarcity but "richly." Small wonder that there is in such a heart a never ending song which glorifies God's grace and which helps and admonishes others.

Our final verse sums up the life of the Christian, for in whatsoever he does there is but one motive, one purpose—a willing

thankful response to the will of God. He does nothing that he cannot do in the name of the Lord Jesus. It is a gloriously simple

and delightful life. Dear reader, if you are not saved, not a Christian, will you not take Christ as your Saviour just now?

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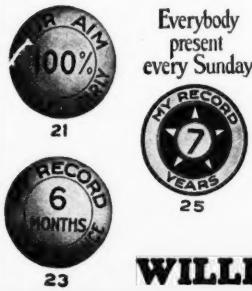
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A CHILDREN'S STUDY

Matthew 14:22-32

1. The Ship (v. 22).
2. The Side (v. 22).
3. The Sailors (v. 22).
4. The Storm (v. 24).
5. The Sea (v. 24).
6. The Surprise (v. 26).
7. The Saviour (v. 27).

—James Forbes, in *Believer's Magazine*.

THE WRATH OF GOD

1. Wrath revealed in the Word of God (Rom. 1:18).
2. Wrath removed through believing on Christ (I Thess. 1:10).
3. Wrath remaining through rejecting Christ (John 3:36).

Conclusion: Wrath remains upon the sinner unless it is removed through faith in Christ.

—Clarence M. Keen.

PREVAILING PRAYER

James 5:16

1. P lead in Christ's name (John 14:13).
2. R ecognize God's power (Mark 10:27).
3. A llow nothing between you and God (Ps. 66:18).
4. Y ield to the voice of the Spirit (Rom. 8:26).
5. E ndure the time of waiting (Dan. 10:12).
6. R eceive what God sends (Phil. 2:29).

—I. A. Falk.

WHAT WE HAVE BY FAITH

Romans 5:1-5

1. A Good Possession (v. 1). Peace.
2. A Good Position (v. 2). Access to Grace.
3. A Glorious Prospect (v. 2b). Hope of Glory.
4. A Great Privilege (v. 3a). To Glory in Tribulation.
5. A Gradual Process (vv. 3b-5a). Blessings Wrought by Trial.
6. A Gracious Power (v. 5b). The Love of God.
7. A Glorious Person (v. 5c). The Holy Ghost.

—Ezra S. Gerig.

ELIJAH'S LONELY MINISTRY

Introduction: Elijah was a lonely man. At least seven times we find him alone.

1. Alone with God (I Kings 17:1).
2. Alone in the court of Ahab (I Kings 17:1).
3. Alone at the brook Cherith (I Kings 17:3, 6).
4. Alone with the widow of Zarephath (I Kings 17:9).
5. Alone with the widow's dead son (I Kings 17:19).
6. Alone with himself (I Kings 19:3, 6).
7. Alone with God (I Kings 19:11-14).

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RACE RELATIONS IN THE BIBLE

or
HOW A—— FOUND GOD

1. A Moabitess (Ruth 1).
2. A Syrian (II Kings 5:1-15).
3. A Jew (Luke 19:1-10).
4. A Samaritan (John 4:1-39).
5. An Ethiopian (Acts 8:26-40).
6. A Roman (Acts 10).
7. A Philippian (Acts 16).

—A. B. Holm.

THREE PERSONS WHOM CHRIST RAISED FROM THE DEAD, AND WHAT THEY DID

1. *The Girl ate*—and so ought all Christians to feed on the Bible (Mark 5:43).
2. *The boy spoke*—and so ought all Christians to talk with God in prayer (Luke 7:15).
3. *Lazarus walked*—and so ought all Christians to be active in service (John 11:44).

—Leland Wang, in *The Philippine Evangelist*.

A STANDARD CHRISTIAN LIFE

The life I now live in the flesh—Ephesians 4:17-5:20.

We shall now take inventory of our actual experience, not what we expect to be some future day, but what we really are now. Four requirements for a standard Christian life are:

1. It must be a vital expression of Love.
2. It must be a clear witness to Truth.
3. It must be a devout example of Obedience.
4. It must be a reservoir of spiritual Power.

—Hiram A. Pegg.

AN INCOME FOR LIFE

Philippians 4:19

I. Divine Sponsorship.

1. God offers it—"My God"
2. God's promise behind it—"shall supply."

II. Adequate Allowance.

1. Sufficient for every need (not wants)—"every need of yours" (R.V.).
2. Continues as long as we have need—"all your need."

III. Ample Resources.

"According to his riches in glory by Christ Jesus."

1. Relieves us from worry.
2. Assures a regular income.

—F. A. Buckhalter.

WHEN A THIEF PREACHED A SERMON

Luke 23:39-43

Introduction: 1. Setting. 2. Occasion.

I. His Congregation (v. 39).

1. The other thief.
2. Those about the cross.

II. His Pulpit (v. 39).

1. The cross to which he was nailed.
2. The unique situation from which the message was delivered.

III. His Message—Guilty (vv. 40, 41).

1. "Dost thou not fear God?"
2. "Thou art in the same condemnation."
3. "We deserve death."
4. "This man is without sin."

—Neil Pease.

BECOMING AN EFFECTIVE SOUL-WINNER

One of the most elementary necessities in becoming an effective soul-winner is to know some Scripture verses telling the lost how to be saved. The more one knows, the better soul-winner he is.

One of the simplest, most easily remembered scriptural outlines on "God's Way of Salvation," was written by J. B. Leavell several years ago.

I. Salvation Needed.

1. All have sinned (Rom. 3:23).
2. Sin brings death (Rom. 6:23).

II. Salvation Provided.

1. Sins may be cleansed (I John 1:7).
2. "Whosoever will" may be saved (John 3:16).
3. Salvation is a free gift of grace (Eph. 2:8).

III. Salvation Accepted.

1. Through repentance and faith (Acts 20:21).
2. Repent or perish (Luke 13:3).
3. Believe or be condemned (John 3:18 and 36).

These verses may be marked in the soul-winner's Bible. A copy of this outline or a similar one drawn up by the soul-winner can be written or pasted on the fly leaf of the soul-winner's Bible for quick reference.—Roland Q. Leavell, in *Winning Others to Christ*.

RIGHT PREACHING

That is a good sermon which draws my heart nearer to God; which makes the grace of Christ sweeter to my soul, and the commands of Christ easy and delightful; that is an excellent discourse, indeed, which enables me to mortify some unruly sin, to vanquish some strong temptation, and weans me from the enticements of this lower world, and bears me above all the disquietude of this lower life, which fits me for the hour of death and makes Jesus Christ my Lord.—Isaac Watts.

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

A GROUP OF BELIEVERS WHO SUCCEEDED

A Study in Nehemiah

1. They were opposed by ridicule.
2. They were opposed by anger.
3. They were opposed by doubt.
4. They were opposed by greed.
5. They were opposed by craft.

There was opposition both from within and without, and yet they succeeded because they believed in God.

—Arthur P. Sengpielh.

PASTORS' PLANS FOR FALL AND WINTER

A Symposium

We expect to put the following plans into operation immediately:

1. Week of prayer, including a day of prayer and fasting. Prayer meetings led by various officers of the church. This is our yearly program.

2. Congregational meeting to consider and pass upon the following: (a) Reduction of church mortgage; (2) building of a new manse; (3) erection of larger auditorium; (4) financial aid to the Ministers Pension Fund.

3. Begin Bible teaching in our city high school (the first time this privilege has been granted).

4. A corps of workers to distribute tracts along the beaches each Sunday.

5. A religious census reaching out a mile in all directions, in an effort to contact the unchurched and unsaved. Soul-saving tracts and a printed invitation to our church distributed at each home.

6. Inaugurate bi-weekly supper and personal work conference, especially having in attendance our young people.

7. Rally month (November) for Sunday School, church services and prayer meeting.

8. Greater Bible teaching and evangelistic effort (December-May). Outstanding Bible teachers and evangelists secured.

9. Beginning (in December) Saturday night street meetings in downtown area. Distribution of thousands of tracts and gospel portions at meetings.

10. Opening (January) of After-Dinner Bible Class in prominent hotel.—Edward R. Barnard, Central Presbyterian Church, St. Petersburg, Fla.

* * *

1. Emphasize and re-vitalize the mid-week prayer meeting service. Our goal is an attendance of 500. I am hoping to continue the devotional messages based on the general theme, "Looking at Jesus": (a) Face of Jesus; (b) Voice of Jesus; (c) Hands of Jesus; (d) Eyes of Jesus; (e) Tears of Jesus; (f) Feet of Jesus; (g) Joy of Jesus; (h) Presence of Jesus; and (i) Power of Jesus.

2. We shall have a Sunday School Training Institute for teachers and officers, October 3-8. The schedule for every night will be: Supper and social hour, 6:00 to 7:00; class period, 7:00 to 8:30. This will be a departmental school, courses being offered in General Administration, Adult, Young People, Intermediate, Junior, Primary, Beginners and Cradle Roll departmental work.

3. A definite schedule of cottage prayer meetings. The plan is to have each member of the Board of Deacons sponsor a weekly prayer meeting in his given district.

4. To get together a group from our young people and organize "The Spurgeon Followers." This group, together with the pastor, will conduct soul-saving services in factories, jail, hospital, women's detention home, etc.—Fred T. Moffatt, First Baptist Church, Frankfort, Ky.

NAAMAN, THE SYRIAN II Kings 5:1-19

1. Before His Cleansing.
2. He was a leper (v. 1).
3. He stood at the door of the house of Elisha (v. 9).
4. He thought (v. 11).
5. He turned and went away in a rage (v. 12).

II. After He Was Cleansed.

1. He was clean (v. 14).
2. He came and stood before Elisha, and not outside the door (v. 15).
3. He knew (v. 15).
4. He went away in peace (v. 19).

—Herman Kamphouse.

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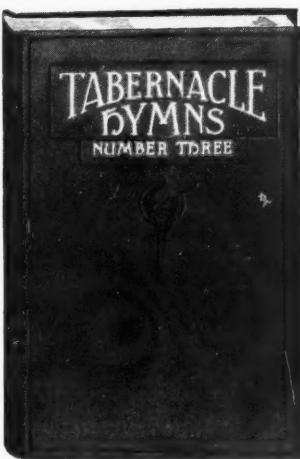
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YOUR MONEY

You sent the money across the sea
That bought a Bible for young Sing Lee.
And young Sing Lee, when he'd read therein,
Proceeded to turn his back on sin.
Then he rested neither night nor day
'Til his brother walked the narrow way,
And his brother worked 'till he had won
Away from their gods his wife and son.
The woman told of her new-found joy,
And Christ was preached by the happy boy.
Some of the folks who heard them speak
Decided the one true God to seek.

It wasn't long until half the town
Had left its idols of wood and stone,
And the work's not ended yet, my friend.
You started something that ne'er shall end,
When you sent the money across the sea
That bought a Bible for young Sing Lee.

—Amelia Price Ayers, in *Sunday School Times*.

FIVE ASPECTS OF BELIEF

It is evident that there are five aspects or planes of belief in the Gospel of John. It is to these that we call your attention. In the first place, we are to believe on His name (John 1:12). When I tell you that my name is Lininger, you will believe it to be so. In a sense you receive me as a newly-made acquaintance. You take me at my word and thereafter accept the name by which you have learned to know me.

In the second instance, we are required to believe on Jesus Himself (John 3:16). Until we have confidence enough in the name to believe the person, we do not get very far in our relationships. Should you pass down the street and see a sign announcing the office of a doctor, you would never question the name of the doctor. But unless you would be willing to trust your case to him, there would be no evidence that you believed on him as a physician for your own illness.

The third aspect of belief is found in John 5:24 where we are required to believe on Him as the Saviour. The appropriation of Him as the Saviour is necessary if we are to make Him our Sin-bearer.

In the fourth place, we are to believe His words (John 8:46). It is possible to believe in the personality of an individual, to believe in him as to having confidence in him, and not believe his words to the limit. We heard of a woman whose child was very sick. The doctor had left medicine to be given every half hour through the night without fail. The doctor came early in the morning and discovered the child very weak and almost at death's door. The mother had not given the medicine, but had given some home remedies for another ailment. She had not believed the words of the doctor.

In the fifth place, we are to believe His works (John 10:38). The works are proofs of His deity and His power to do that which He claims to do.

There is no eternal life apart from the Son. He is essential to any scheme of life eternal. There are some who would shrink from the blood in the gospel message, but there is no substitute for it. Men turn to a plan of their own and leave Christ out. There are certain things that Luke declares were believed among them in his day. He had the historical facts and the evidences all collected. Faith in Christ was clear to him. He held firm to the proved facts of history and research.—H. Ellis Lininger, in *Adult Bible Class Quarterly*.

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"TO HIM THAT WORKETH NOT"

Not saved are we by trying,
From self can come no aid;
'Tis on the blood relying,
Once for our ransom paid.
'Tis looking unto Jesus,
The Holy One and Just;
'Tis His great work that saves us—
It is not try, but trust.

No deeds of ours are needed
To make Christ's merit more;
No frames of mind, or feelings,
Can add to His great store;
'Tis simply to receive Him,
The Holy One and Just;
'Tis only to believe Him—
It is not try, but trust.

—Author Unknown.

THE CALL OF MATTHEW

Matthew 9:9

1. A Call of Separation.
2. A Call of Repentance.
3. A Call of Faith.
4. A Call of Denial.
5. A Call of Obedience.

—A. T. Sullivan.

THE THREE CROSSES OF CALVARY

Luke 23:33

1. *On one cross a man dying in sin*—because of his attitude to the Man on the middle cross. He rejected Him as Lord.

2. *On one cross a man dying to sin*—because of his attitude to the Man on the middle cross. He accepted Him as Lord.

3. *On one cross a Man dying for sin*—because He had no sin of His own to die for and none to die in, He could die *for* our sins. He was there in my place. He died for me.

—Clarence M. Keen.

A SINNER'S SOLILOQUY

I never saw the way of salvation so plainly before. I always thought that I had some great thing to do, and some great internal experience to pass through, before I could be saved. I see now from the Bible, that it is not by any work of mine that I am to be saved, but by the work of Jesus Christ for me. It is not on something inside myself that I am to depend for salvation, but on the death that Christ died for me on the Cross. It was there that He Himself alone gave to God the satisfaction. He sought, when He offered up Himself as a sacrifice to God (Heb. 9:14). I have been looking in the wrong direction all my life, looking instead of looking off to Jesus alone. How simple it all is, to see God is satisfied, when it is the perfect work of Christ—and not my imperfect efforts—that has done it. Were any part of it dependent upon me, I never could be saved, but when all depends on Christ, then it is clear as the noonday. It was the simplicity of God's way that stumbled me, and those that taught me. But how can it be other than simple, when God says it is to "babes" that He reveals His ways (Matt. 11:25), and not to the wise of this world. "Believe on the Lord Jesus Christ, and thou shall be saved" (Acts 16:31).—Reprinted from *The Indian Christian*.

OUR SALVATION

I Peter 1

1. Planned (v. 2).
2. Prophesied (vv. 9-12).
3. Achieved (vv. 3, 18, 19).
4. Extended (v. 4).
5. Tested (v. 7).
6. At work (vv. 22, 23).

EXPERT ADVICE ON FISHING

Mark 1:17

In Taft's fishing reports a pregnant statement reads as follows: "Remember, the fellow who gets fish keeps his line in the water, so let's forget the weather and look for results." Some preachers, Sunday School teachers and young people's workers never get any fish, human souls, saved because their lines are out of the water all too often. *Let's go fishing!*

You can catch fish in running water, still water, clear water, muddy water; in the mountains or in the deep sea; on hot days, cold days, rainy days and when it is below zero. I have seen fishermen cut through the ice in Minnesota.

Spoons, flies, steel rods, lines, reels, hooks and bait may be great helps to some, but I have seen a ragged boy with a crooked stick that he himself cut from a near-by tree and with a line and hook and homemade bait do some expert fishing. He brought home quite a string of fish.

Good bait is indispensable, of course. You never saw a fellow fishing with a bottle of vinegar, did you? But you might have seen bacon, red worms, minnows, herring and even suckers used as bait.

Of course results are not always satisfactory. Occasionally one might get a crab or a turtle or sea weed on his line, or strike a snag. But you might get a black-mouthed salmon weighing ten pounds *if you keep on fishing*. One thing is sure if you are going fishing, be sure to keep your line in the water.

—E. E. Wordsworth, in *Herald of Holiness*.

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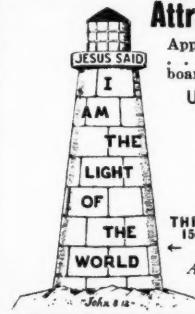
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Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them. Editors.

The gospel is still the power of God unto salvation. The door of grace is still open. This has been demonstrated during the last two years among the Business Men's Evangelistic Clubs from Mississippi to Virginia. These clubs originated in "Billy" Sunday's campaign in Atlanta twenty years ago for the one purpose of leading the lost to Christ. Two years ago the need for revival was keenly felt by the Business Men's Clubs, in North Carolina. A state executive committee of picked men was organized for the purpose of strengthening the weak clubs.

In the fall of 1935 they announced a state-wide evangelistic campaign. The response was not as great as expected, nevertheless eight campaigns in churches were held with encouraging results. Since the beginning in 1935 the committee has promoted twenty-six campaigns, out of which has come more than 2,930 professions of faith and several times that many rededications. The spiritual life of whole towns has been transformed, and permanent local groups have been left behind to continue the soul-winning work. Churches with evangelistic zeal have been strengthened, and pastors with a burden for the lost have been encouraged.

A number of evangelists have been used in the campaigns. Minnie Johnson has been working with the committee for two years, and his song leader, J. Maurice Bamberg, for more than a year. Henry and Mrs. Grube have also undertaken similar work for the committee. Two portable tabernacles have been used for the meetings.

Especially notable was the blessing of God upon the work in Albermarle and Fayetteville. In Albermarle in the Johnson-Bamberg meeting, there were 250 professions of faith. The tabernacle was then moved to Fayetteville, where 600 came to Christ. A hundred soldiers from Fort Bragg were among those reached in meetings at a mission church outside of the fort. The soldiers sponsored the meeting, ushered, and did personal work. The church could not hold the crowds.

Among the men most responsible for the evangelistic work done by the Business Men's Evangelistic Clubs are Vernon W. Patterson, Charlotte; Walter Sherrill, Stateville; J. P. Lee, Fayetteville; D. C. May, Dunham; L. E. Young, Charlotte.

Much interest has been manifested in the Black Hills, S.D., Bible conferences, which were started last year by some lay women and a few ministers with a vision of the spiritual dearth in the hill country. This

summer three Bible conferences of ten days each were held. The one in Belle Fourche was conducted by Harold E. Garner, of Oglesby, Ill., and Arthur A. Smith, of Henry, Ill., while F. E. Rueckert directed the sessions in Sturgis and Lead. Mr. Rueckert writes, "We were strangely conscious of the opposition of the 'powers of darkness,' but the Lord gave us most glorious victories in the deepening of the spiritual life of the Christians, the reclaiming of the backslidden, and the salvation of lost souls."

Among the many conversions reported in Edward VanderJagt's meeting in Cleveland, Ohio, under the auspices of George Soerheide, was a former inmate of the prison at Columbus, who testified later that he was brought under conviction through reading the Moody Colportage books which were distributed to the prisoners. From one to ten came to Christ nearly every night. A great awakening took place among the people of God. A number of Catholics also confessed their faith in Christ, and received Him as their Saviour. Douglas Hine conducted the song services during the campaign.

The regular Saturday night entertainment that is sponsored by the business men of Mechanicsburg, Iowa, headed by the cashier of the bank, invited the Heefner-Sudenga Evangelistic Party to take charge August 28 during their eight-day campaign in the Methodist Church. Their contribution was an evening of gospel music and messages. Many souls were saved during the meetings at the church. There had not been a revival held in many years.

During the Lake Erie Bible Conference which convened August 9-15, at North Girard, Pa., the speakers were Walter Hughes and James Ostema. Several young people dedicated their lives for Christian work at home or abroad. Others accepted the Lord Jesus as their Saviour. Mr. Ostema also conducted a Bible conference in the Congregational Christian Church of Defiance, Ohio, of which W. F. Templin is pastor. A greater interest in reading and studying the Word of God was one of the results. In meetings held in the Congregational Church of Venango, Neb., of which R. J. Molzahn is pastor, Mr. Ostema had the joy of seeing souls saved and believers edified.

At the First Presbyterian Church, Rockwall, Tex., 15 persons were received into membership the morning of August 8. This was the closing day of meetings held by Guy W. Green. A large proportion of the accessions were adults. This was the first evangelistic meeting this church has held in more than ten years. Mr. Green held union services for the Presbyterian and Evangelical churches of Kill Creek, near Bloomington, Kan., August 11-22. The attendance was large and the interest high, although the fact that the Presbyterian church is at present without a minister was somewhat of a handicap.

The young people's and children's work under the direction of C. W. Austin was blessed of God in meetings with F. D. Grover in Maysville, Okla. Many souls found the Lord during the meeting.

The Presbyterian and United Brethren churches of Ogallala, Neb., united in two weeks meetings with Sylvester Sanford as evangelist. There were 25 who came to the altar seeking the Lord, and 12 young people dedicated their lives to Christian work. Mr. Sanford also took part in the program of the Imperial Camp meeting and on the district missionary program of the United Brethren Church. Mrs. Sanford conducted cottage prayer meetings. In the Oakdale, Neb., meeting, in which the Methodist Episcopal and United Brethren churches co-operated, the band stand in the park was used for the services. Cottage prayer meetings were conducted each day with much interest shown. More than 20 bowed at the altar of prayer.

Maurice Davis conducted a tent meeting at Province, Ky. There were 327 conversions in one of the greatest revivals ever held in that part of the country. The meeting lasted seven weeks, beginning the first of July. Approximately five thousand people were at the last evening session, and 14 souls were saved. Mr. Davis next conducted a tent meeting in Johnston City, Ill.

John W. Troy writes from Venezia, Italy, "God gave us a precious time in Serbia. Two churches were organized. People came to the Lord and the Spirit of God blessed with conviction and salvation."

Hyman Appelman continues busy in the work. There were many who came to the Lord in meetings the first of August in Calvary Church, Lawton, Okla. In Henryetta, Tex., other conversions were reported.

Dr. D. L. Coale writes of work in Texas and New Mexico during the last season. Eight meetings were held with the result that scores of souls accepted the Lord as their Saviour, hundreds were added to the churches, and 125 young people dedicated their lives for special work for the Master either in the home or foreign fields. Dr. Coale was the speaker for ten days at the Epworth Assembly in Lincoln, Neb. On September 3 he began meetings in Stevenson, Ala.

The Calvary Baptist Church of Pekin, Ill., is completing a twenty-six foot addition to their church building. Special meetings for the dedication of the enlarged edifice were held September 12-14. These concluded with the dedication service and a church fellowship supper on Tuesday evening. Frank B. Hayes is pastor of the church, and the trustees who are supervising the construction work are N. Zimmerman, Sr., John Bonk, Sr., and John Sheppard.

The Globe Bureau of Evangelism of Jamaica, N. Y. reports, very successful soul winning campaigns during the summer of 1937 at both Borough Hall Steps, Brooklyn,

Moody Bible Institute Monthly

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N. Y. and Columbus Circle, Central Park,
New York City. A score of evangelists
under the leadership of Charles M. King
conducted these gospel services. The Brook-
lyn work is in its 29th consecutive year.
The New York work is in its third year.

SUMMER BIBLE CONFERENCES AS A MEANS OF BLESSING

On the shores of Saginaw Bay off Lake
Huron, at Sebewaing, Mich., the Bay Shore
Bible Conference held its third annual gathering
with a more extensive program. John
Raymond, a former student of the Moody
Bible Institute, was conference director.
Speakers on the program were Ralph E.
Stewart of the Institute family, and former
students John E. Zoller and George A. Cole.
Douglas Hine, also a former student, was in
charge of the music.

Members of the Institute family known as
the Moody Musical Messengers (Douglas
Davies, Elliott Lindblad, and Cornelius
Keur) were greatly used of God at the
Bethesda Fishermen's Tent in Minneapolis,
Minn. They not only sang, but also gave
some of the evening messages, conducted the
Vacation Bible School, spoke at meetings of
various societies, directed the young people's
work, and had charge of the radio program
of the church.

The Central Bible Conference at Homer,
N. Y., had a very attractive program this
year. The Institute was represented among
the speakers by Dr. Will H. Houghton.
Former students Clarence M. Keen, Dr. J.
W. Bradbury, Mrs. Arthur F. Tylee, and
Ralph Davis also took part. The Homer
Conference is under the direction of former
students, C. W. Tebo and his wife.

At the "Gitche Gumee" Bible Camp for
Young People, Eagle River, Wis., Arthur G.
Annette, field representative for the Alumni
Association, spoke during the first week on
"The Victorious Life." This conference,
July 25 to August 8, under the direction of
Joseph M. Stowell of Gary, Ind., and presi-
dent of the board of directors, proved to be
one of the most popular summer conferences.

At the Gospel Tabernacle of Williams Bay,
Wis., a former student, R. K. Kinney, had
the Moody Musical Messengers meet another
summer audience.

At the nineteenth annual Gull Lake Bible
Conference, Augusta, Mich., W. P. Loveless
was speaker at the young people's week.
L. B. Latham, a former student, was in charge
of the boys' camp. Other former Institute
students having a part in the conference were
R. Carr, of Plainfield, N.J., conference song
leader and director of recreation; S. J. Mc-
Carrell, of Battle Creek, Mich., in charge of
the book table; and Mrs. Ezra Hill, of
Allegan, Mich., in charge of the children's
work. A. G. Annette, field representative for
the Alumni Association, spoke at the Moody
Day service held July 9.

At the Lime Lake, N.Y., Bible Conference,
Rev. K. S. Wuest, of the Institute Faculty,
gave a series of addresses on "Golden Nuggets"
taken from Greek studies.

The Bible conference held at Massanetta
Springs, Va., was blessed by several messages
from Dr. William Evans, a former student
of the Institute.

At the Miami Valley Chautauqua Grounds,
Franklin, Ohio, R. E. Stewart and W. P.
Loveless were among the speakers. The

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music was in charge of Robert Savage, of Pontiac, Mich., a former Institute student.

The Medicine Lake Bible Camp, near Minneapolis, Minn., was addressed by the following members of the Institute family: Dr. H. Ostrom, Dr. Max I. Reich, and Harold L. Lundquist. The Moody Musical Messengers also spent a very profitable day there.

Dr. Henry Ostrom addressed the Bible conference of the Methodist Protestant Churches held in Marion, Ind., August 10-17, as well as the Eastern New York Bible Conference held at Ames, N.Y., August 20-24.

The forty-nine meetings of the Ministerial Institute at Montrose, Pa., July 19-29, were addressed by Drs. W. H. Houghton, Wm. Evans, W. H. Wrighton, W. Graham Scroggie, and R. E. Stewart. The Moody Musical Messengers had charge of the music.

A new Bible conference this year was the Niagara Bible Conference on Lake Ontario, at Olcott, N.Y., from July 12 to August 22. K. A. Muck is president of the conference committee. R. E. Stewart and two graduates of the Institute, Dr. H. C. Fulton and Rev. H. W. Ferrin, were among the speakers.

The Ontario Bible Conference, Fair Haven, N.Y., continues to enjoy an enthusiastic attendance. R. E. Stewart has been interested in the conference since its beginning and this year he presided at thirty-one of the sessions and gave several addresses. Dr. W. H. Houghton gave several major addresses, while C. M. Keen and Evangelist Harry VomBruch, former students, were also among the speakers.

The Young People's Church of the Air Conference held at Pinebrook, Pa., again enjoyed a splendid attendance. Although this conference is primarily for young people, Percy Crawford, originator and manager, has provided splendid accommodations for adults.

Dr. W. H. Houghton, R. E. Stewart, and W. P. Loveless were among the speakers. Dr. Houghton also made several addresses at the Stony Brook Assembly, Stony Brook, L. I.

West coast gatherings addressed by our representative Dr. W. P. White, were the Swedish Baptist Conference at Covenant Beach, Wash., where an audience of fifteen hundred greeted the speaker; the Sammamish Lake Conference, and "The Firs" near Beltingham, Wash.

Western Pennsylvania Bible Conference held at Slippery Rock, Pa., of which H. H. VanCleve, former student of the Institute, is executive secretary, was addressed by Dr. Henry Ostrom. This conference, though held June 20-25, attracts a large number of ministers.

FUTURE ENGAGEMENTS

C. W. Austin—Sept. 10-Oct. 26, Ludington, Mich. Harry Beckman—Sept. 20-Oct. 4, Anniston, Ala.; Oct. 5-19, Eddie Creek, Ky.; Oct. 19-Nov. 2, Bowling Green, Ky.

Gerald E. Bonney (The Bonney Workers)—Sept. 26-Oct. 11, Tyrone, Pa.; Oct. 17-Nov. 1, Wilimantic, Conn.; Nov. 7-29, Emporia, Pa.

John Carrara—Oct. 3-24, Washington, Pa.; Nov. 7-21, Plainfield, N. J.; Nov. 28-Dec. 12, Dixon, Ill.

Guila M. Logue and Muriel C. Smith—Oct. 5-17, Keystone, Pa.; Oct. 19-31, Reading, Pa.

H. Evan McKinley (McKinley Musical Messengers)—Sept. 19-Oct. 3, Sylacauga, Ala.; Oct. 4-17, Henderson, Ky.; Oct. 18-31, Pekin, Ill.; Nov. 1-14, Houston, Tex.; Dec. 5-19, Philadelphia, Pa.

David F. Nygren and Harry W. Bundy—Sept. 21-Oct. 3, Detroit Lakes, Minn.; Oct. 10-24, La Crosse, Wis.; Oct. 31-Nov. 14, Verona, Wis.

W. E. Pietsch—Oct. 3, St. Louis, Mo.; Oct. 4-17, Corn, Okla.; Oct. 20-22, Los Angeles, Calif.; Oct. 24-31, Portland, Ore.; Nov. 2-4, Los Angeles, Calif.; Nov. 7, St. Louis, Mo.; Nov. 8, 9, Altoona, Pa.; Nov. 11-25, Grand Rapids, Mich.; Dec. 4, 5, Geb-

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Gipsy Smith, Jr.—Oct. 10-24, Bowling Green, Ky.; Oct. 31-Nov. 14, Greenwood, Miss.; Nov. 21-Dec. 5, Newberry, S.C.; Jan. 9-23, 1938, Key West, Fla.; Jan. 30-Feb. 13, Joplin, Mo.; Feb. 20-Mar. 6, Covington, Va.; Mar. 13-27, Pine Bluff, Ark.; Apr. 3-17, Atlanta, Ga.; Apr. 24-May 8, El Dorado, Ark.; June 12-26, Woodruff, S.C.

O. W. Stucky—Oct. 12-31, Evans City, Pa.; Nov. 7-21, Canonsburg, Pa.; Nov. 28-Dec. 12, Rockford, Ill.; Jan. 2-6, 1938, Turtle Creek, Pa.

Howard S. Williams-Loren Jones Party—Sept. 19-Oct. 10, Belzoni, Miss.

Greek Words

(Continued from page 72)

is light. In verse 6, the person who walks in sin is not having fellowship with Him. In verse 7, the person walking in the light has fellowship with Him. While it is true that when saints walk in the light, they do have fellowship with one another, yet this text does not teach it. It is fellowship between the saint and God. The word "fellowship" is from *koinonia* (*koinōnia*), which means "joint participation, community," teaching us that the person's fellowship with God is dependent upon his having joint participation with Him in a common nature, common desires, common likes and dislikes. Again, *ἀλλήλων* (*allélon*), translated "one another," is a reciprocal pronoun, speaking of the reciprocal fellowship between the saint and God. Not only do we have fellowship with God, but wonder of wonders, He has fellowship with us. We both participate in the fellowship.

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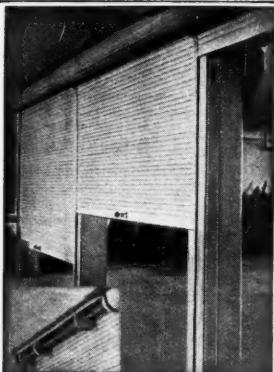
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We cannot recall having read a more inspiring and practically helpful book than this volume by the pastor of Brunswick Methodist Church, Leeds, England. With discernment, tenderness, and the accuracy of a keen diagnostician, the author points out various symptoms, fear, sorrow, loneliness, revenge, jealousy, evil thoughts, prayerlessness, hypocrisy, and shows convincingly that Christ is able and willing to satisfactorily and permanently meet every need.

Many, in reading this book, will wish that the author placed more emphasis upon Jesus Christ as Saviour from the penalty of sin; as Intercessor now at the Father's right hand, and as future King coming to reign. Some will regret that there seem to be occasional references to certain questionable religious leaders and beliefs, made in such a way as to be apparently commendatory.

199 pages. 7 3/4 x 5 inches. Cokesbury Press, Nashville. \$1.50. W.P.L.

The Revelation of John, by Charles R. Erdman, D.D.

This is the last of the commentaries on the books of the New Testament that this talented professor of Practical Theology in Princeton Theological Seminary has prepared for the Church. Dr. Erdman recognizes the difficulties in the study of the Apocalypse, owing to the various interpretations of it. He believes, however, that those who continue to read the book will find a remarkable agreement as to its substance and aim, and while "they may differ as to the meaning of its details and the solution of its riddles, they will find it to be a message designed to encourage suffering and tempted followers of Christ by assurance of their deliverance and triumph of His cause."

The writer believes that "the Revelation is in a large measure a picture of the last great conflict between the forces of evil and the power of God," and for that reason he undoubtedly would be grouped among premillenarians. Some, however, would differ from his position of placing the Rapture of the Church in the fourteenth chapter, in the middle rather than at the beginning of the tribulation period. And all would not agree to his elimination of the postmillennial rebellion in the twentieth chapter of Revelation, and the merging of the millennial and eternal rule of our Lord. The fact that he finds practical and permanent moral and spiritual values in Revelation and believes that it depicts sin in its most Satanic forms with inevitable penalty and doom, will make this commentary fully as valuable as the seventeen volumes that have preceded it.

168 pages. 6 3/4 x 4 1/2 inches. Westminster Press, Philadelphia. \$1.00. C.H.B.

The Business Administration of a Church, by Robert Cashman.

The business manager of the Chicago Theological Seminary here presents a thorough and detailed exposition of everything that the minister should know in order to fit him for his work as an executive. Some may feel that church administration is the laymen's task, but it should be remembered that while the church is the first responsibility of the minister, business and his personal vocation may claim the layman's interest and his time, and it is most important that the pastor should be sufficiently informed on these matters that he may intelligently select if not train members to do this work. In addition to chapters on general church administration, there is helpful instruction on files, records, correspondence, and the personal conduct of the pastor. The chapters on the right use of the minister's time and his relation to the sexton are worth the price of the book.

163 pages. 7 3/4 x 5 1/2 inches. Willett, Clark and Company, Chicago. \$1.50. C.H.B.

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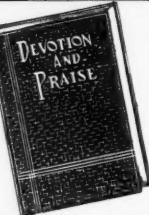
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46 pages. 8x5 inches. Zondervan Publishing House, Grand Rapids. 25 cents. H.E.S.

The Unfinished Symphony, by Arno C. Gaebelein, D.D.

With delicacy and consistent interpretation, the eminent author weaves together the incident of the symphony left unfinished at the death of Franz Schubert, known as the "Unfinished Symphony," and the unfinished task of our glorious Christ, whose master work of redemption will meet its consummation in the great Redemption Finale at the coming and reign of our Lord and Saviour Jesus Christ. An eleven stanza poem by Dr. Horatius Bonar gives gladness to the pages, and a concluding exposition on "Seeing the Unseen" ministers richly to faith and assurance. Bound in watered white silk with gold lettering, a thing of beauty.

40 pages. 8x5 inches. "Our Hope" Publications, New York. W.M.R.

Today in Bible Prophecy, by L. Peres Buroker.

While in this collection of radio sermons by this evangelist-author we find nothing outstandingly new, it is nevertheless a very clear and interesting account of the trends and happenings of the day as they relate to the prophetic scriptures. The purpose of the booklet is expressed in the foreword: "In this day when a large number of leaders in the halls of learning and the pulpits of the nation are ridiculing the faith of those who accept the inspiration of the Bible, world events, including the efforts of multitudes who deny and ridicule the Bible and those who seek to destroy it, are fulfilling accurately Bible prophecies made thousands of years ago."

64 pages. 7x5 inches. W. E. Cole, 1 Bentley Street, Lapeer, Mich. 25 cents. W.P.L.

The Story of the Bible, by Sir Frederick Kenyon, G.B.E., K.C.B., F.B.A., P.S.A., former director and chief Librarian of the British Museum.

This is a popular account of how the Bible came down to us. It will find a welcome and useful place on the desk of the teacher and preacher of the Word. The student of the Greek New Testament will find it most helpful. The writer in very simple fashion tells the story of the conditions under which the books of the New Testament were written and transmitted down the ages. He discusses the various Greek manuscripts, reports the latest finds, compares the Authorized and Revised Versions as to source manuscripts and translating technique, and collects evidence from the textual material of the New Testament which causes him to come to the following conclusions:

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This volume is most highly recommended as a defense of the present integrity of the Greek text of the New Testament. However, while the author contends in his one chapter on the Old Testament, for the accuracy and general authenticity of that text, we cannot agree with him in his position regarding Daniel and the Pentateuch, as well as the late date of some of the poetical books.

159 pages. 8x5 inches. E. P. Dutton and Company, New York. \$1.50. K.S.W.

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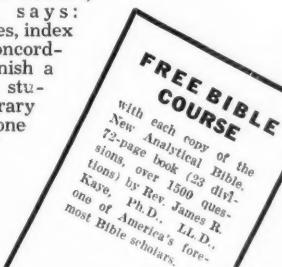
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This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful co-operation will be greatly appreciated. Please send news items promptly written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the *MONTHLY*. Kodak pictures can occasionally be used.

Mr. Annette's Recent Engagements

Representative A. G. Annette, of the Alumni Association, was engaged for August in New York state as follows: The Tabernacle on the Lake, Canandaigua, 4-6; Calvary Baptist Church, Norwich, 8; First Baptist Church, Otego, 9-11; Beacon Gospel Tabernacle, Baldwinsville, 12-15.

Of the last named meeting Mr. Annette reports, "I there found the people under the capable leadership of S. E. Lewis '13, really doing business for the Lord. The one ambition was to get the gospel to the unsaved. Men went out in their cars to bring them to the Tabernacle to hear the Word. They also brought the aged, and others from a distance. The pastor is a man we should like to see visiting many of our churches."

Mr. Annette's time for the autumn is fully assigned, and pastors desiring winter dates should make early application.

Mr. Annette was in attendance, and a speaker, at the annual meeting of the Western Michigan Fellowship, which convened on July 9, at its usual place, the Gull Lake Conference Grounds, Augusta, Mich. Officers elected were: Claude S. Snook '32, president; A. J. Corcoran '28, vice-president; Nellie Van Westenbrugge '22, secretary-treasurer. Dr. E. A. Marshall '98, spoke of the life and work of D. L. Moody from his personal acquaintance with him.

STUDENTS OF OTHER DAYS

Morris E. Rosene '24, rejoices in two years of happy and profitable pastoral relationship with the Evangelical Free Church of Oakland, Calif. He also serves as conference secretary for the Western District of the denomination.

William Clews '04, Odenton, Md., and his sons Gordon '34, and Hedley '29, are deeply bereaved in the death of their wife and mother, who was called Home on August 2. Mrs. Clews was widely known among friends and Institute classmates of her husband, and also of her sons. The memory of her devoted life and faith in God will be a cherished treasure.

Mary B. Crawford '25, has taught in the rural public school of Sanger, Calif., for the past twelve years, where she has had unusually rare privileges of using the Word. She has recently accepted another position in the public schools at Lucerne Valley, Calif.

Rowland G. Hill '34, C. I. M., Singtai, Hopei, North China, writes that his work is in a mountainous district where transportation and communication are slow and primitive, where "Ignorance and her sister Superstition prosper." An old Chinese evangelist says one must go to the hearts of these people three times; the first time, you will be regarded with suspicion; the second, you may be so fortunate as to have a good conversation, and the third, the way is opened to preach the gospel.

Roy G. Hamman '32, and Mrs. Hamman (E. Fern Minzey '26), are home on furlough from Fort Archambault, French Equatorial Africa, where their son, Donald Roy, was born last December 15. Their address is, 424 W. Mishawaka Ave., Mishawaka, Ind.

Horace D. Murfin '32, and Mrs. Murfin (Ida Green '33), Rua Boa Vista, 793, Sobral, Ceara, Brazil, S. America, write of visiting believers in the mountains, who had hid their Bibles so that they might be saved from burning. There was a public burning of Bibles in the southern part of their state not long ago. They write, "Pray for the many who are interested in the gospel. . . . Pray for believers. . . . Pray for those who continually persecute us."

W. J. Largent '36, Hadlyne, Conn., writes, "Aside from regular church duties and teaching a class of junior boys, I have a Friday evening Bible class in our home, and in the homes of others who are willing to have an hour of Bible study. I have twice visited the Wethersfield (Conn.) prison to see the men there who are taking Correspondence Courses with the Institute. Last Sunday (May 30) conducted my first serv-

ice for the men in prison there. Please pray that this or wherever He leads, will be a door of opening to do the Lord's work."

Carl G. Torges '31, in 1935 completed a course at the Dallas (Tex.) Theological Seminary, and in 1936 became pastor of the Berean Baptist Church, Scioto, Ohio, where he and his wife (Nancy Jane Kilbourne '31) are now serving. They hope some time to return to M.B.I. for study, esteeming it highly "because of its rich spiritual atmosphere and great emphasis on soul-winning."

Anna M. Sundberg '29, 4345 N. Claremont, Chicago, though disappointed in not being sent to a foreign field "to tell the story of Jesus," redeemed the waiting time by taking nurse training at the Swedish Covenant Hospital, finishing her course in 1935. She finds many opportunities to witness for the Lord, and is sure the Lord has led the way and that He has a work for her to do in her profession.

V. L. Currier '30, Vinton, Iowa, writes an inspiring letter, telling of trial of faith, victory through prayer, and a praise service which followed, in which "after discussing the ten lepers, we spent much time in thanksgiving." Faith victories have included the paying of church debts, furnace repair, and other items, and the "faith" way instead of the "by sight" method has blessed the church spiritually.

Alice L. Lake '29, 89 Western Ave., Waterville, Me., has since 1932 been caring for the five children left motherless by her sister's death. Pray for her in this blessed ministry. She teaches a Sunday School class of girls between fifteen and eighteen years of age, and leads a young people's prayer group which meets a half hour before the church service. She writes that the joy of the Lord is her strength.

Nathalie Jessup Henderson '29, reports that the most important event in her life since graduation was her marriage on November 24, 1934, to William Baker Henderson. Living at 3212 Wabash, Fort Worth, Tex., they extend an urgent invitation to "Moody friends" to visit them. That she has continued her music studies is evidenced by her comment that she expects to be "prepared to pass the examination for Associateship offered by the American Guild of Organists next May." Mr. and Mrs. Henderson are members of the Broadway Baptist Church, and Mrs. Henderson is assistant



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organist at the First Methodist Church, Fort Worth.

Albert A. Lucchi '22, has accepted the pastorate of the Keokuk Gospel Center, Keokuk, Iowa.

Grace Cox '32, 146 Eastern Road, Brighton 7, Sussex, Eng., sends greetings. She is at present hindered by unavoidable circumstances from entering full-time Christian service, and is wishing and watching for God to open doors for a more satisfying use of her time and strength for Him.

Ronald H. D. Hodgson '33, Alberni, B.C., Canada, secretary of the August class of eighty-three members, has released a rich and newsy class letter in mimeograph, the many messages interspersed with heartening poems and prose quotations. Forty-six letters are presented.

Fred H. McGinnis '32, and Mrs. McGinnis (Dorothea Kaufman '32), Banner, Ky., under the Southern Highland Evangel, write with appreciation of their days at M.B.I., and add, "Our friends, where are they? Scattered throughout the world serving Him who loved us and gave Himself for us. Heaven will be our meeting place, and what a meeting it will be, praise God!"

Adele Selness '29, writes from Springfield, Mo., that she has for the past three years "been happily engaged in directing the music department of Central Bible Institute." She witnesses that God has been very gracious in His dealings with her, and given blessed opportunities for Christian service.

Floyd Tilson '33, Palisade, Colo., writes, "I am only one of God's thousands of ordinary laborers. He has given me a place in Sunday School and B.Y.P.U., and by His grace I am trying to be true to the trust."

M. Raymond Mason '35, writes, "Since leaving the Institute the Lord has seen fit to bless me abundantly. Recently, after resigning as pastor of the Hyde Park Bible Church in Chicago, my health was restored to me and I accepted the call to come to the Midlothian Gospel Tabernacle. Our work here is advancing and I am happy in His service." The tabernacle is located at 147th St. at St. Louis Ave., Midlothian, Ill.

Mrs. W. H. Paine (Mabel Sloan '20), 304 N. 36th St., Kansas City, Kan., writes that after several years of praying that a fundamentalist Baptist church might be organized in Kansas City, prayer was answered in the spring of 1936. Mrs. Paine assists with the music, teaches in the Bible School and does personal and visitation work, and her husband often preaches when the regular pastor is absent.

Conrad Hoffmann '07, 1927 Willowdale Ave., Cleveland, Ohio, has been something of an invalid for several months, receiving hospital care. Prayer is desired for his recovery to health.

Clarence L. Kirby '30, 134 W. 17th St., Jacksonville, Fla., is entering upon a new year of service with the Springfield Advent Christian Church, and has also been elected president of the Jacksonville Ministerial Alliance. The congregation has voted to change the name of the church.

Walter S. Thomas '27, is director of the Community Training School and Recreational Center for Negroes, Manchester, Ga. The school is devoted to "ministering to all human needs," and Mr. Thomas' aim is "to set up such a course of practical Christian social training as will meet the needs of the

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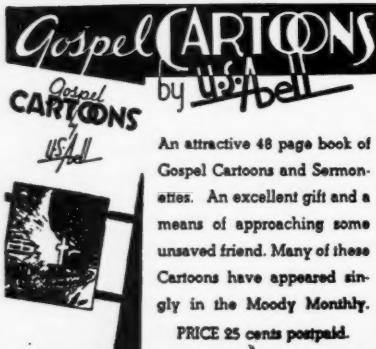
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Josephine Gilbert '31, R. 6, Kittanning, Pa., in a letter which is a perfect song of praise, says, "Jesus lives! There is probably no better place to prove it than the place of defeated hopes and unattained goals." Unable to go to China because of her health, she engaged in work under the American Sunday School Union, until heart strain forced her to bed for most of 1935. Out of the trial has come a deepened faith, love, and trust, and she can say, "The more He tries my faith, the better I love Him. Things I once believed, now I know."

W. W. Knauf '30, is pastor of the German Baptist Church, Anamoose, N.D., located in a drought-stricken area. He is thankful for material and spiritual blessings, and especially for the twenty who, in the first year of his ministry, decided to follow the Lord.

A. H. Morton '94, R. 1, Box 57, Sandpoint, Idaho, sends a most interesting account of his years in Christ's service, as a minister on extensive frontier circuits and in town churches. Modest, earnest, untiring, he is a living example of remarkable deliverances and help. He testifies to abiding love for M.B.I., and endeavors to turn students this way.

S. L. Buchanan '21, after serving various Baptist churches in Illinois, went to New York, and in 1932 was graduated from the Colgate-Rochester Divinity School. He is now pastor of the Baptist Church at Minonk, Ill., happy in the service of the Lord.

Dave Freer '28, and Mrs. Freer '31, Rhinebeck, N.Y., have been serving a Congregational church since 1932, and Mr. Freer has been asked to serve also the Presbyterian Church in Schulyerville. Mrs. Freer works shoulder to shoulder with her husband in Sunday School and Summer Daily Vacation Bible Schools, in which latter they feel is their "most promising field of endeavor." They have held two or three every summer for four years, giving the Word of God to about sixty children each year, with the result that a fine local Sunday School has been developed, many coming from a long distance.

Wm. T. ("Billy") Wiggins '17, evangelist, 906 Ridge Ave., Darby, Pa., has been "proclaiming the gospel of the grace of God up and down the country for the past twenty years." He adds, "I always have and always will be a booster for the Institute I love."

Mrs. Joseph V. Barrows (Doreen Searle '29) has been at home in Windsor, N.S., Canada, since March, when she had to leave her work in India because of poor health. She writes that she has not yet recovered, and requests prayer, so that she may soon return to India where her husband is carrying on the work alone.

Florence Gorski '35, is now at Santiago, Chiquitos, Bolivia, S. America, happy in her new field of service.

Edward Morrow '27, and Mrs. Morrow (Marguerite Ros '25), wrote that funds had come in for their furlough and they planned to begin the voyage home from Africa on August 10. They may be reached through the office of the Sudan Interior Mission, 296 Garfield Place, Brooklyn, N.Y.

(Continued on page 108)

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SCHEDULE CHANGES

We call your attention to the changes in our broadcasting schedule for October. Due to earlier sunset time, it will be necessary for us to sign off at 5:15 P.M., Monday to Saturday.

GOLDEN NUGGETS

Beginning Tuesday, October 5, at 4:00 o'clock, and continuing each Tuesday afternoon thereafter, Kenneth S. Wuest of the Institute Faculty will conduct a new period known as "Golden Nuggets"—a series of inspiring and informing Greek word studies.

HEARD ON W-M-B-I BIBLE QUIZ

1. What biblical character asked if there was any taste in the white of an egg?

2. What is the middle verse of the Bible?

3. A guide was taking a group of tourists through a museum of Egyptian antiques. Among other things he pointed out a pile of bones and said that they were the bones of the seven lean cattle of Joseph's time. What's wrong with this story?

(Note: Find answers elsewhere on this page).

YOUNG PEOPLE'S HOUR

The Young People's Hour broadcast on Saturday noon has proved to be unusually helpful to our young

listeners, and so persistent has been the demand for a similar hour on Sunday afternoon, that we are planning to broadcast a half hour Young People's program on Sunday from 1:30 to 2:00 P.M. as well as on Saturday from 12:30 to 1:00 P.M.

There will be many interesting and helpful features, among which will be dialogues, brief messages, Bible questions, choruses, thumbnail sketches of Bible characters, "Counselor Mae" talks, Young People's Society problems, and many other features of wide interest and helpfulness. Please pass the word on to your friends.

FOREIGN LANGUAGE BROADCAST

October 2, Greek; 5, Italian; 7, Holland; 9, French; 12, Roumanian; 14, Lithuanian; 16, Spanish; 19, Bohemian; 21, Russian; 23, Hungarian; 26, Polish; 28, German; 30, Albanian.

THREE WEEKLY BIBLE COURSES OVER W-M-B-I

The Radio School of the Bible offers three weekly Bible courses during the fall term, September 20 to December 10, 1937 (Central Standard Time after September 26).

Monday afternoons, 3:00 to 3:30, September 20 to December 6, Rev. Wm. H. Lee Spratt, Acting Director of the Correspondence School, will begin a series of lectures entitled "Fundamentals of Christian Faith." The basis for these lectures will be the first textbook of the Fundamentals of Christian Faith Course, produced by the Correspondence School, and written by Rev. J. H. Ralston, D.D., which will be mailed to each enrolled student. This series of studies will cover the doctrines of the Holy Scriptures, of God, of Man, and of Sin.

Friday mornings, 10:30 to 11:00, September 24 to December 10, Iris Ikeler McCord will have as her subject "Wonders of the

Word," an interesting study dealing with the wonder of the origin, structure, history, plan, theme, claims, appeal, and indestructibility of the Bible. Twelve multigraphed outlines will be mailed to all who enroll, and it is presumed that many, as heretofore, will wish to re-enroll.

Friday afternoons, 3:00 to 3:30, September 24 to December 10, Rev. Kenneth S. Wuest will continue his series of Dr. James M. Gray's masterly synthetic treatment of the following books: Nahum, Zephaniah, Habakkuk, Obadiah, Jeremiah, Lamentations, Ezekiel, Daniel, Ezra, Haggai, Zechariah, Nehemiah, and Malachi. Each enrolled student will receive a copy of the fifty-eight page art stock covered textbook by Dr. Gray.

The enrollment fee for each course is \$1.00. Those enrolling will be entitled to textbooks in "Fundamentals of Christian Faith" and "Synthetic Bible Studies," and outlines in the course, "Wonders of the Word." An engrossed certificate will be granted to each student who successfully completes a course.

MR. WALKER LEAVES ENGINEERING STAFF

Charles A. Walker, since 1931 a helper in the radio ministry, has resigned his position as operator in the control room, and with his family returns to Pennsylvania where he will serve his Master as a Moody-trained laymen.

After graduation from the General Course-Music in August, 1936, Mr. Walker became a full-time worker with the Radio Department, not only doing his regular tasks, but also assisting occasionally in the programs, as did also Mrs. Walker. Faithful and devoted service has been rendered by these good friends, whose presence will be missed by their co-laborers in the radio offices.

Answers to Bible quiz questions on this page:

1. Job (Job 6:6).
2. Authorized Version, Psalm 118:8.
American Revised, Psalm 103:1, 2.
3. The bones could not be real, for Pharaoh *dreamed* he saw the cattle (Gen. 41).

MONTHLY PROGRAM OF STATION W-M-B-I Central Standard Time

Sunday, October 3, 10, 17, 24, 31
11:00 A.M.—Moody Memorial Church
12:30 P.M.—Organ Melodies
1:00 P.M.—Music
1:30 P.M.—Young People's Hour
2:00 P.M.—Message

Monday, October 4, 11, 18, 25
7:00 A.M.—Sunrise Service
10:30 A.M.—Devotional Hour
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
3:00 P.M.—Radio School of the Bible
3:30 P.M.—Music
3:40 P.M.—"Ministry of the Printed Page"
4:00 P.M.—Birthday Request Program

Tuesday, October 5, 12, 19, 26
7:00 A.M.—Sunrise Service
10:30 A.M.—Home Hour
11:10 A.M.—Chorus Time
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour

Wednesday, October 6, 13, 20, 27
7:00 A.M.—Sunrise Service
10:30 A.M.—Shut-in Request Program
12:00 M.—Midday Hour
3:00 P.M.—Sunday School Lesson
3:30 P.M.—"Hymns You Love to Sing"
3:45 P.M.—Question Hour
4:15 P.M.—W-M-B-I Tract League
4:30 P.M.—Music
4:45 P.M.—Memory Gems
5:00 P.M.—Boys and Girls Story Time

Thursday, October 7, 14, 21, 28
7:00 A.M.—Sunrise Service

Friday, October 1, 8, 15, 22, 29
7:00 A.M.—Sunrise Service
10:30 A.M.—Radio School of the Bible
11:05 A.M.—Music
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
3:00 P.M.—Radio School of the Bible
3:30 P.M.—"Wonderful Words"
3:45 P.M.—The Jew and Jewish Sabbath Service
4:15 P.M.—Auditorium Choir
4:45 P.M.—Bible Quiz
12:00 A.M.—Midnight Hour

Saturday, October 2, 9, 16, 23, 30
7:00 A.M.—Sunrise Service
10:30 A.M.—K.Y.B. Club
11:15 A.M.—Teen-Age Bible Study
11:30 A.M.—Church School Hour
12:00 M.—Music
12:15 P.M.—Organ Melodies
12:30 P.M.—Young People's Hour
3:00 P.M.—String Choir and Message
4:00 P.M.—"Mother Ruth"
4:30 P.M.—Music
4:45 P.M.—Foreign Language Service



Institute and Alumni

(Continued from page 106)

BORN

To Robert J. Bulkley '33, and Mrs. Bulkley (Pansy Utley '32), a daughter, Twila Dawn, July 27, Yampa, Colo.

To Gordon Dalton '35, and Mrs. Dalton (Florence Dykstra '36), a son, May 20, Calvin Dudley, 124 N. Albany, Chicago.

To Harold F. Damon '22, and Mrs. Damon (Ruth M. Sargent '23), a son, David Dwight, Aug. 14. Mr. Damon is pastor of the First Baptist Church, Sayre, Pa.

To Thomas Clark '32, and Mrs. Clark (Mabel Lee '32), a son, Thomas Homer, Aug. 14. Mr. Clark is associate pastor of the Madison Ave. Baptist Church, Paterson, N.J.

To Moses Immanuel Ben-Maeir '29, and Mrs. Ben-Maeir (Rose Rachel Rothblatt '31), a son, David Amos, July 3. Address, Box 83, Haifa, Palestine.

To Ward Munsell and Mrs. Munsell (Anna Rodgers '24), a son, Julian Harold, July 31, Tegucigalpa, Honduras.

To Warren W. Sutton '25, and Mrs. Sutton, a son, Paul Warren, Aug. 18, Westby, Wis. Mr. and Mrs. Sutton are pastoral workers in the Church of the United Brethren in Christ, and are completing the fourth year in their present pastorate.

MARRIED

William F. Nimmo '30, and Elizabeth O'Brien '30, August 7, Duluth, Minn. Sailed Sept. 7, under Mid-Africa Mission. At home: Fort Crampel, Oubangui-Chari, French Equatorial Africa.

Charles K. Everett '37, and Fern N. Warren '37, Aug. 6, Chicago.

Huibert R. Sweetman '36, and Gladys Kocher '37, Aug. 21, Madison, Wis. At home: 79 Plane St., Newark, N.J.

Robert Page '37, and (Dora) Helen Gibson '37, Aug. 18, Kansas City, Mo. Present address, 837 Quindaro Blvd., Kansas City, Kan.

AT REST

Delayed information bears the word that on March 23, John T. Sharman '05, was called away from the great work in Meridian, Miss., that had claimed his strength and talents for many years, and is now at rest with the Lord.

M. H. Harbican '19, after many years of fruitful toil in the home mission and evangelistic field, died on August 13, at his home in Chicago. Burial was made at Dubuque, Iowa.

George E. Lohr '99, pastor of the German Baptist Church, Lodi, Calif., ceased from his labors in early August (date not reported), and throngs of parishioners and townspeople gathered to pay tribute to the greatly loved pastor, and to follow his mortal dust to its resting place.

W. Roy Morris '23, was called to his heavenly home from his field of service, Dewey, Okla., on August 5. Burial was made at Atlanta, Ga. Mrs. Morris, a student of '20, has the prayerful sympathy of many friends in her bereavement.

Mrs. Frederick Bendull '32, 1404 Foster Ave., Chicago, was on August 6 called into the presence of her Lord, leaving bereft in her departure her husband and baby daughter.

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